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WITHDRAWN

MAN *in the* MAKING

By

Charles M. A. Stine, Ph.D., Sc.D.
***and* Milton H. Stine, Ph.D., D.D.**

The Lutheran Literary Board
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1930

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DEDICATION

This book is dedicated to the Christian mothers
of this land who, by their faith in God
and His Word, have kept alive upon
the home altars the fires of
devotion and service

FOREWORD

EVOLUTION and the theory of man's brute origin as a corollary of any theories of the origin of species are not new. However old the theory, it has always been no more than a theory, whilst the Bible, older than the theory, has through the centuries justified the words of the Lord Jesus Christ, "Thy word is truth."

The authors do not wish to put themselves in the foolish and untenable position of extending a feeble human hand to steady the Ark or support it. They desire that this little book be regarded merely as an effort to steady the cart that carries the Ark in which are the oracles of God. The object of the work, though imperfectly attained, has been to assist the readers in realizing that we all are created in the image of God; that the same God who created us has, through His dear Son, made possible for us a spiritual evolution which begins with regeneration and is not interrupted by death for all those who are created anew in and through Christ Jesus.

Though a little lower than the angels, still our destiny lies above and before us and beyond this earthly life. The impious hands of human conceit have not been extended to steady God's Ark; this little volume is sent forth to beget in the reader the desire for that glory immortal and invisible—eternal life; to strengthen the burden bearer and to help in the solution of life's problems and perplexities.

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MAN IN THE MAKING

CHAPTER I

"If the hypothesis of evolution be true, living matter must have arisen from not-living matter, for by the hypothesis the condition of the globe was at one time such that living matter could not have existed on it, life being entirely incompatible with a gaseous state."—HUXLEY.

"Every supernatural creation is completely excluded."—HAECKEL.

"Not only do I hold it to be proven that the story of the Deluge is a pure fiction; but I have no hesitation in affirming the same thing of the story of the Creation."—*Science and Hebrew Tradition,* 1896, page 230, THOMAS HUXLEY.

"Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding."—Isaiah 40:28.

"Where wast thou when I laid the foundations of the earth? declare, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?—Job 38:4-7.

"The spirit of God hath made me, and the breath of the Almighty hath given me life."—Job 33:4.

"Thy hands have made me and fashioned me; give me understanding, that I may learn thy commandments."—Psalms 119:37.

CHAPTER I

DOES EVOLUTION GIVE A SATISFACTORY ACCOUNT OF THE ORIGIN OF MAN?

THERE is so much discussion of the origin and the destiny of man and so many categorical statements are made, purporting to answer, at least, the question of the origin of man with all the weight of scientific authority, that it seems to be not inappropriate that an attempt be made to recapitulate some of the more important of these theories and statements in non-technical language. The non-technical man, though he be a well informed and widely read layman, must often speculate as to the degree of credibility of the various witnesses in the arguments and as to the extent that they should be accepted as final and conclusive. Again and again we have heard the proponent of a particular school of thought or scientific theory endorse his own argument with the statement: "This is what intelligent and well-informed people believe"; or, "Scientists believe this to be an adequate and complete explanation of the observed phenonema": thus placing the doubts and the mental reservations of the hearer or reader categorically in the class of the non-intelligent or unscientific. Now it must be admitted that the classes of the "intelligent" and the "scientific" are neither mutually inclusive, nor by any means comprised exclusively of

those who accept the evolutionary hypothesis of the origin and development of the inorganic or organic forms of matter and the mechanistic theories of human conduct. To state the positive—a great number of scientifically educated and of non-scientific but none the less intelligent people can and do still read the Bible, believe in its divine inspiration (therefore its infallibility) and fail to find any contradiction between the *facts* of science so far as they appear adequately demonstrated, and the Bible. But these people, far from being clamorous, have been content for the most part to rest in their quiet, unshaken faith and in much of the widely spoken and printed discussion they remain inarticulate.

There is so much popular misunderstanding of the terms and definitions of these discussions that a brief review of some of them is not amiss here. We see certain processes of change proceeding in both the inorganic and the living world. Does it follow, therefore, that these changes represent a series of logical and uninterrupted steps in a process of development which takes all life back to an original primordial ooze consisting of simple, uni-cellular (one-celled) organisms and the in-organic world as we know it today back to a slowly cooling, spheroidal mass and this in its turn to some stellar nebula of far away milleniums? What place has a divine Artificer in all this? Is man the product of the interplay of blind physical forces and his fate the plaything of vast forces operating according to relentless natural laws, partially understood and as completely imper-

sonal as a mathematical concept? Let us look into it.

First, let us consider briefly some of the theories of the origin and development of man; they have enjoyed and some of them do still claim many adherents. Perhaps the word, "Evolution," might first be defined. J. M. and M. C. Coulter, in their book entitled, "Where Evolution and Religion Meet," say: "Evolution is change; organic evolution is that type of change in which a living organism (plant, animal, or man) becomes 'better adapted to the environment,' develops and perfects the equipment with which the requirements of life are met."

During the last decade of the eighteenth century, three distinguished men simultaneously and independently proposed the same explanation, called the "theory of environment." These men were Goethe of Germany, St. Hilaire of France and Erasmus Darwin (grandfather of Chas. Darwin) of England. Of course there is response on the part of the living organism to the external and modifying factors of environment, regarded as an external agency, but this explanation of evolution was soon found to be too superficial.

As a result of the inadequacy of the "theory of environment" and in an effort to provide a more definite and thorough-going explanation, Lamarck, at the opening of the nineteenth century, propounded his "theory of use and disuse." In brief, the idea is that "when an animal uses one of its organs to an unusual degree, that organ is thereby developed; while if the organ is not used at all, it degenerates." If it then

can be demonstrated that such induced variations from type are capable of transmission from one generation to another along with possible further differentiation and magnification of these variations it is possible to account for the development of a new species. In other words Lamarck's theory depends upon the "inheritance of acquired characters." Because Lamarck laid altogether unnecessary stress upon conscious effort in bringing about variation from type his theory was limited to changes in higher animals. Secondly, the inheritance of acquired characteristics has always been considered very debatable and many specialists in this particular branch of biology believe that it is impossible for the parent's variations from type to effect any important typical variation in the offspring. The impossibility of the variations in the parent actually effecting fundamental variation of the progeny is regarded as a very necessary provision for the protection of the child from the special modifications which environment might enforce upon the parent but which the environment of the child might not at all indicate as desirable, i.e., as fitting the progeny better to meet the conditions of life.

In 1809, sixty-five years after the birth of Lamarck, Chas. Darwin was born and possibly no other name has been more prominently or completely identified with evolution by the laity. The popular impression that Chas. Darwin was the author of the idea of evolution is of course untrue and Darwin himself clearly acknowledges that many others had recognized the phenomena which formed his life study. Darwin's

explanation of evolution was through "Natural Selection." At the basis of this theory lies the tendency to a geometrical rate of increase in all plants and animals. But many factors unite to depress this rate. Now, no two individuals, either plants or animals, are ever exactly alike. If by no means all of the individuals of a given generation of plants or animals survive, and such is the fact—it is to be expected that the individuals best adapted to the conditions of their environment will constitute the survivors. The species will then eventually consist of the descendants of these survivors. In other words, in the struggle for existence one individual may succeed where scores perish; that is to say, there will be a "survival of the fittest, a natural selection of those best equipped to meet their living conditions, with an elimination of the others." Nature may practically unfailingly select those individuals which are best adapted to the environment when grown in the wild under natural conditions, but when man makes a selection between individuals, he selects the individual or species best adapted to his own requirements when grown under the conditions of artificial cultivation. The effect of this artificial selection may be to bring about more marked and rapid changes than those which follow from the workings of natural selection. When this theory of natural selection is applied to man himself, there are many factors tending to modify the results. For instance, one of the marks of a civilized community is the efforts made to protect, shield, and minister to the weaker members of society. Then, too,

war may be a tremendous factor in modifying the tendency to survival of the fittest.

For a half a century after the enunciation of Darwin's theory it was rather generally accepted by the scientific world and exerted a profound influence upon human thought. There were two special objections raised to the theory: (1) While it was admitted that the theory might explain qualitative changes, the explanation must depend upon the premise that there is first of all some variation occurring from time to time in the successive generations of individuals. If in the ancestral form there is no variation, natural selection can make no choice among slightly differing individuals, since no such differences will exist. The second objection, which is perhaps much more important, is that the theory of natural selection fails entirely to explain qualitative changes. The first objection may limit the scope of the natural selection theory, but the second objection amounts to saying that a definite stopping point, beyond which further gain is impossible, occurs. In other words, actual experiments that have been performed showed a definite limit to the changes that could be made by natural selection and indicated the insufficiency of this explanation to explain qualitative changes. It follows, then, that the critical step from one species to the next can not be taken solely by way of natural selection. It becomes doubtful whether these forces can account for the changes which we know to have taken place in the past, without the assistance of still other factors which Darwin failed to recognize.

This introduces us to the explanation of evolution proposed by DeVries; this explanation is very similar to Darwin's, involving really only one difference of critical importance. DeVries acknowledged that small individual variations always occur among individuals but in addition to these small quantitative variations, he pointed out that there will occasionally occur variations of quite a different sort. He presented considerable evidence to prove that radical variations of this sort occasionally take place and he called these conspicuous qualitative variations "mutations." These "mutations" he believes lie at the basis of evolution. DeVries believed in the operation of natural selection and in its operation to bring about the survival of the fittest, just as Darwin did, but he believed natural selection takes place among the mutations and that this is the significant factor in evolution.

The theories of Lamarck, Darwin and DeVries are the three classic explanations of evolution. In addition, there have been proposed numerous other explanations of the so-called evolutionary process. Many of these explanations were without adequate foundation in fact. There are three of them, however, which may be mentioned. The "orthogenesis theory" is based upon the idea that determinate variations have occurred from time to time along apparently pre-determined lines. Generations later among the descendants of the first individual a further change in the same directions occurs, and later on still further changes along the same predetermined lines. These changes are believed in no

way to be determined by environment or natural selection, but to be regulated entirely by some unknown internal power in the organism. Most of the evidence for this rather mysterious phenomenon is from fossil forms. Where characteristic changes have taken place between the organisms of succeeding ages, and where we do not know how environment could have produced this peculiar succession of changes an effort has been made to attribute this peculiar succession to some unexplained force inherent in the organism. "In truth, orthogenesis explains nothing, but merely directs our attention to one of the phenomena of evolution that requires explanation."[1]

A second theory is the so-called "isolation theory." This theory merely states that if a few individuals of a race are by natural causes isolated geographically, and if these individuals show some variation from type, the result of the isolation may be to produce a group of individuals differing markedly from their ancestors. Many of the differences which are shown by present day fauna and flora appear to have come about through the effects of such isolation. "Isolation accounts for the establishment of mere differences, but not for the progressive evolutionary changes."[2]

Another interesting theory which accounts for certain of the facts encountered is the "hybridiza-

[1] Page 58, *Where Evolution and Religion Meet,* by J. M. and M. C. Coulter.

[2] Page 60, *Where Evolution and Religion Meet,* by J. M. and M. C. Coulter.

tion theory.'' The work of such men as Luther Burbank has sufficiently familiarized us with the nature of hybrids and with the results which may be expected when hybrids are produced artificially by man. There is evidence that such crossing of plant varieties takes place freely in nature and probably to a more limited extent, hybridization occurs among animal varieties. Occasionally some of these hybrids exhibit characteristics possessed by neither of the parents. In other words, there is produced a new variety. Natural selection then operates to determine the ultimate fate of the hybrid. ''Some have claimed that hybridization, considered in connection with natural selection, provides a complete explanation of evolution. This extreme view is not justified.''[3] Hybridization can take place only in plants and animals that have sex. If individuals of two different varieties are mated, new varieties result because the parents were different. But this fails to account for the parental variations. Originally, the differences must have been caused by some means other than hybridization. There is a still further objection—that of the sterility of hybrids. ''The missing link in Darwin's argument for evolution, as Huxley saw in 1863, was the sterility of hybrids. The objection instead of being overcome by later research, as Huxley hoped, has now become in Bateson's opinion even more serious. The 'stubborn mule' at least makes the knowledge of evolution 'incomplete in a vital re-

[3] Page 64, *Where Evolution and Religion Meet,* by J. M. and M. C. Coulter.

spect.' "[4] The horse has always been regarded as affording the most interesting, because the most complete example of the various stages in evolutionary development. It is interesting that the mule should prove a very important stumbling block in connection with this same evolutionary hypothesis.

In *Science* of January 20, 1922, Bateson's presidential address appears as delivered in Toronto. Some interesting quotations from this address are:

"When students of other sciences ask us what is now currently believed about the origin of species we have no clear answer to give. Faith has given place to agnosticism for reasons which on such an occasion as this we may profitably consider. . . . We cannot see how the differentiation into species came about. Variation of many kinds, often considerable, we daily witness, but no origin of species."

"In dim outline evolution is evident enough. From the facts it is a conclusion which inevitably follows. But that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious. We no longer feel as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun. The conclusion in which we were brought up, that species are a product of a summation of variations, ignored the chief

[4] *Can the Christian Now Believe in Evolution?* (page 97), by William Hallock Johnson, Ph.D., D.D.

attribute of species first pointed out by John Ray that the product of their crosses is frequently sterile in greater or less degree. Huxley, very early in the debate, pointed out this grave defect in the evidence, but before breeding researches had been made on a large scale no one felt the objection to be serious. Extended work might be trusted to supply the deficiency. It has not done so, and the significance of the negative evidence can no longer be denied."[5]

None of these theories appear to be adequate explanations of the origin of species. Still less do they serve to bridge the chasm between man and "the beasts that perish." All of these theories serve to throw some light upon various phases of the evolutionary changes which we observe about us. The trouble arises when an attempt is made to force the evidence in an effort to develop a theory which shall account for the origin of species including, of course, the human species. The principle of progress, that is, of increasing adaptation of the individual to its environment, as a method for gradually approaching some desired condition in the human race, such for example as improved physical health, increased mental capacity, higher moral standards, may not, however, in the human race, rest at all upon any so-called evolutionary basis. To go a step beyond this and say that the human race has itself evolved from some lower forms of animal life, much less highly specialized,

[5] Pages 57 and 58, *Science*, January 20, 1922. Pages 94 and 95, *Can the Christian Now Believe in Evolution?* W. H. Johnson, Ph.D., D.D.

involves us in a consideration of the great mass of contradictory statements and variously interpreted "evidence" for the evolutionary change assumed.

The question, "How old is man?" has been asked again and again by scientists and theologians, by the devout and the scoffer. The *Science News Letter* of January 14, 1928, carried upon its front page a fanciful reconstruction of the head and torso of the so-called Neanderthal man in connection with an article by Frank Thone quoting largely from the Huxley Memorial Lecture delivered by the eminent anthropologist, Dr. Ales Hrdlicka. This is merely typical of the controversy which has long raged about the origin and significance of various skeletal remains which depart more or less widely from the human skeleton, yet bear close structural relationship. Virchow, the pathologist, when the first skeleton was found in the Neander Valley of Western Germany, thought it a freak. The discovery of numerous specimens of the same sort negatived this idea. It was accepted by Huxley and many others as a distinct species. This view has been widely held. Now, Dr. Hrdlicka, in the publication cited, while carefully emphasizing the present incompleteness of the records "which do not justify very positive and dogmatic expression on the part of any one, whatever side of the debate he may support," has this to say:

"The problem of Neanderthal man, as it now exists, presents the following uncertainties. It is not yet known just where and when and how he began, and how far eventually he extended geographically;

it is not yet definitely known just who he was and what were his phylogenetic relations to the man that succeeded him; and it is not known plainly just why and how he ended, and whether or not he left any progeny. Besides which there are still but more or less vague notions regarding the exact length of his period, his average physique, his variations and subraces, the reasons for his relatively large brain, his changes in evolutionary direction. And there are other uncertainties. It thus appears that, notwithstanding his already numerous collected remains, the Neanderthal man is still far from being satisfactorily known to us taxonomically, chronologically and anthropologically."

Dr. Hrdlicka then goes on to cite the evidence for his opinion that these skeletal relics constitute the remains, not of an off-shoot from the main stem of the family tree of Homo sapiens, but that they are actually the remains of a species in direct ancestral relation to the human species of today, i.e., that they were "a phase or stage in the development of man."[6]

Dr. W. H. Johnson says in this connection: "The relation of the Neanderthal race to modern man has been variously described. The Neanderthal man has been said to be (1) of the same species as modern man; (2) as the stock from which all modern races have arisen; (3) as later in appearance than the modern man (thus Keith reversing his former opinion), in which case the Neanderthal man might be degenerate; (4) as a separate species of men—a side branch

[6] *Science News Letter*, January 14, 1928.

not on the line of descent of modern man, and becoming extinct without leaving descendants. In none of these cases, except the second, which is now abandoned, can the Neanderthal man be regarded as one of the 'numerous links in the long chain of ascent' of man.''[7]

George McCready Price, writing in the *Sunday School Times* of December 24, 1927, has this to say, in part: ''Henry Fairfield Osborn, the well-known president of the American Museum of Natural History, declares that evolutionists have now reached a 'minimum estimate' of one million years for the age of man; it seems to me that the transcendent absurdity of the statement is self-evident. And when he goes on to say, 'The prologue and the opening acts of the human drama occurred away back sixteen million years ago,' in what the evolutionists call 'the Upper Oligocene Period,' it seems to me absurdity has about reached its limit. These statements are found in recent numbers of *Science,* for May 6 and May 20, 1927.

''I am quite content that Dr. Osborn and his fellows shall go on adding as many millions of years as they like; for the more absurdities they add to their system the more speedy will be its collapse.

''The occasion for Osborn's recent pronouncement on this subject is the finding of several hundred implements of human manufacture in some deposits in western Nebraska, which some authorities estimate as

[7] *Can the Christian Now Believe in Evolution?* W. H. Johnson, Ph.D., D.D., page 78.

at least four million years old. These implements are made from the bones of animals that evolutionists say became extinct in what they term 'Pliocene times.' At any rate, they are very old, and the bones have been completely petrified. In fact they are almost the only completely fossilized bones that have been discovered anywhere. Among the animals represented in this collection are various types of extinct horses, camels, deer, elephants, and mastodons, the varieties being different from those which the evolutionists have placed in the 'Pleistocene period,' which is regarded as much nearer our modern times. Of course, the reader will understand that in my estimation these alleged different 'Periods' in geological history have become completely discredited; so that the bones here spoken of may be in reality no older than the bones of the mammoth and the other animals of the 'Pleistocene' deposits of America and Europe with which we have long been familiar.

"In fact, the case is even worse yet for the evolutionists. For on the basis of the Catastrophic interpretation of geology, there is essentially no distinction in age between the various kinds of fossils. These various fossils were found by post-diluvian man lying around on the top of the ground in the various countries to which he migrated soon after the Deluge. He used these bones to make various kinds of implements, quite unaware that several thousands of years later some cocksure evolutionists would declare some of these fossils were millions of years older than others. In his simplicity early man made no such

distinction, he simply used whatever came to hand and was most convenient. He was quite unaware of the elaborate theories that would later be constructed from the implements he made. . . .

"Some months ago Dr. J. C. F. Siegfriedt, of Bearcreek, Montana, discovered what appears to be an excellently preserved human molar tooth in a coal seam in No. 3 of the Eagle coal mine at that place. The coal measures here are in what the geologist terms the Fort Union formation, a division of the 'Eocene period,' as the evolutionary geologists name it.

"In the *Literary Digest* for December 18, 1926, is an account of this discovery. There it is stated that this coal was deposited 'perhaps as long as seventy-five million years ago, certainly over thirty million years ago.' And yet the tooth is a good one and is most excellently preserved. It is identified as a lower second molar on the left side, the middle of the three molars of the human jaw. It is about one-third of an inch in length from the top of the crown to the tips of the roots. This is slightly smaller than the average modern human teeth, but not by any means so small as to rule it out as a human tooth. There are some other peculiarities about it; but many experts have declared very positively that it is a human tooth. Though excellently preserved the tooth is partially carbonized, and is impregnated with a deposit of iron sulphide. It is certainly a genuine fossil, and must be as old as the coal bed from which it was taken. But if this coal seam is to be classed as 'Eocene' its age could not be less than thirty to forty

million years, as stated in the above estimate, according to the evolutionists.

"With this we may connect the discovery of the imprint of the human shoe sole, which was discovered some years ago near Fisher Canyon, Pershing County, Nevada. The imprint of the sole is very clear and distinct, the stitching showing very plainly. At one place the sole was double stitched, and the twist of the thread could be distinctly seen. When examined under the microscope the resemblance to a shoe sole is absolutely convincing. Minute crystals of sulphide of mercury can be clearly seen throughout the spaces of this fossil shoe sole, these minerals having been deposited in the long ago by the waters that carried them in solution.

"And yet the rock in which this impression is found has been declared by experts to belong to the 'Triassic' system of geology. This shoe sole must have left its imprint in the Triassic mud, which subsequently hardened into the limestone as we now have it.

"But this would be probably a hundred million years ago, if the evolutionary theory is true. Yet the evidence is that this shoe sole was remarkably well made, very neatly stitched, with a smaller and neater thread than is usually used by shoemakers today. Verily it was not an ape-man, a little removed from the beasts, that made this shoe sole in what the evolutionary geologists would have us believe must have been one hundred million years ago.

"On the wall of the Hava Supai Canyon, a

branch of the Grand Canyon of the Colorado, in Arizona, were discovered the drawings of many animals, this discovery having been made by the Doheny Scientific Expedition in 1924. Among the figures was the drawing of an animal looking wonderfully like one of the giant dinosaurs, the long tail and the massive legs making a tripod by means of which the creature could raise its long neck aloft almost vertically. The celebrated 'desert varnish' had begun to form in the cuts of the drawing, indicating a very great antiquity.

"When these drawings were brought to the attention of Roy Chapman Andrews, the man who has become famous as the discoverer of the dinosaur eggs in Central Asia, he declared that this drawing could not be of a dinosaur, because, as he declared, 'We know that the dinosaurs were extinct twelve million years before man appeared on earth.' Of course, there would not be much use in arguing the case with a man who is so sure of what happened twelve million years ago.

"When we hear this dogmatic statement, and yet are confronted with the drawings on these walls that must have been made by some prehistoric man in the long ago who was actually acquainted with what a dinosaur looked like in the flesh, we are reminded of the lines of Kipling:

> " 'Ah, what avails the classic bent,
> And what the cultured word,
> Against the undoctored incident
> That actually occurred!'

"We are not interested in these fantastic speculations about what happened ten or twelve million years ago. It is all a part of the unblushing propaganda of the evolutionists, who seem to think that by persistent and eternal repetition they can bring the public to believe in their fairy tales. As a matter of fact, they have almost accomplished this. Because by their repeated assertions along this line they have indeed produced a very widespread impression that man has actually been on the globe for immense periods of time. Yet there are no objective, actual facts that would drive us to this conclusion; for we take on the mere say-so of the evolutionists themselves many theoretical explanations and suppositions that are not facts at all. It is 'the undoctored incident that actually occurred' which is of interest to us. And if we limit the case to actual and demonstrated facts, there is no ground for saying that man has been in existence on the earth a million years, or a hundred thousand years, or fifty thousand years, or half that length of time. When we finally ascertain 'the undoctored incident that actually occurred,' we shall find that it is in no way out of harmony with the divine record of the history of mankind which has been delivered to us."[8]

Dr. W. H. Johnson says: "The strict evolutionary view of man's origin has in fact become more difficult to hold as anthropological science has progressed.

[8] "How Old Is Man?" in the *Sunday School Times,* December 24, 1927, by George McCready Price, M. A., Stanborough College, Watford, England.

When evolution in its theory of human descent was 'a chain hanging by a missing link,' it could be said that the link might be found at any time. Now the number of links has been multiplied indefinitely. Inferences drawn from the scanty skeletal and cultural remains—the bones and the stones—are extremely precarious, and of the few links in ascent of which traces are alleged to have been discovered, the opinion on fuller investigation is that these (Pithecanthropus, Eoanthropus, etc.) are not on the direct line of ancestry of modern man. The chain has been stretched out for one or two million years and all traces of it in the direct line, it is commonly admitted, are 'spurlos gesenkt.' This imaginary chain reaching back into the unknown and distant past is attached to an imaginary being, of whose existence the only proof is the requirements of the hypothesis to be proved. Evolutionists are no longer bold enough to construct genealogical trees leading from nomad to man. If the starting point of the development is unknown, the course of the development is unknown and the method of the development is unknown, the fact of the development may well be doubted. No known animal shows any tendency to evolve into man, and it is a wholly gratuitous assumption, apart from the exigencies of a theory, that any animal with such a tendency ever existed. If no such general tendency is assumed but man arose but once as a sport, or discontinuous mutation, or by a spiritual influx, or increment of being, or in theological language a special creation, then the naturalistic theory that man arose

from the brute by a continuous, natural and knowable process is abandoned. If the line between man and animal was crossed only by a single pair, then we have a wholly unique event not covered by any known or general law of science. We are back in special creation—or chance which gives up the problem. It is necessary, when we think of it, that there should be a double miracle, for both the man and the woman must be evolved at the same time and at the same place, or there would be no continuation of the race."[9]

The foregoing quotations serve to fairly illustrate the discussion which goes forward continually and most actively in connection with the effort to trace for the human family a long descent from some ancient progenitor, the nature of which is still shrouded in the mists and uncertainties of the great, geological antiquity assumed for him by the advocates of his one-time existence. All students of the subject are in accord as to the tremendous gap which exists between man and even the most intelligent of the animals. A great deal has been written showing that the gap between man and the animals has never been bridged. The baseless assumption that such a bridge has existed somewhere back in the vast periods of elapsed geological time, seems to many of us a baseless surmise without profitable significance.

We must not omit to say that examples are not lacking of entirely authenticated degeneration of descendants of a cultured and intelligent parental

[9] *Can the Christian Now Believe in Evolution?* W. H. Johnson, Ph.D., D.D., pages 89, 90.

stock. It is quite in order to assume that "finds" of skeletal remains of apparently primitive men are but examples of ancient reversions to savagery.

If the reader is interested in familiarizing himself with the various "finds" of skeletal remains of so-called missing links, the public library of any town will afford a mass of literature dealing with this question. We would recommend to the reader who wishes to go more fully into these questions the reading of some or all of the following: *Can the Christian Now Believe in Evolution* by W. H. Johnson, Ph.D., D.D.; *Evolutionary Geology and the New Catastrophism,* by George McCready Price, M.A.; *The Phantom of Organic Evolution,* by the same author; *Q.E.D., or New Light on the Doctrine of Creation,* by the same author; Moore's *Dogma of Evolution,* which is a series of Princeton addresses issued by the Princeton Press; *Evolution, an Investigation and a Criticism,* by T. H. Graebner; *Organic Evolution Considered* and *Theistic Evolution,* by Prof. Alfred Fairhurst; *Evolution at the Bar,* by Philip Mauro; *God or Gorilla,* by A. W. McCann; *New Geology,* by George McCready Price; *Collapse of Evolution,* by L. T. Townsend; *What About Evolution?* by W. H. Griffith Thomas; and *The Case Against Evolution,* by G. B. O'Toole. There is, further, a great mass of literature dealing with various phases of this hypothesis and various aspects of its effect upon religious thought and upon Christianity.

It is quite certain that no Christian need feel himself under an obligation to establish some semblance

of harmony between an hypothesis which claims for man a brute origin and the plain statement of the Christian's Bible that man was created by the hand of God from the dust of the earth. Neither need any Christian feel that his disbelief in the evolutionary hypothesis automatically places him in the class of the "unintelligent, unscientific and uninformed." There is complete absence of any adequate or scientifically satisfactory explanation of how such a change could take place as that required to indicate ancestral connection between man and the lower orders of the animal creation.

If we turn to the evidence of scripture on this point, it must be remembered first that the Bible is neither a text-book of geology nor of biology, nor was it written to present to man a detailed account of material creation. The primary object of the Bible is the presentation of the redemptive plan for man, and the succinct biblical account of creation merely states in the briefest terms the origin of the present order and points out God's authorship. One thing should definitely be understood; it is this, there *can* be no conflict between true science and the Bible. The inspired Word of God can present only facts, and true science, when it has arrived at the nature of the facts in the case, can arrive at no other facts than the ones which the Bible presents.

We too often assume that mere differences in exegesis constitute real contradictions. Our ideas about the correct explanation of unexplained phenomena, or of uncertain exegesis, differ from those of someone

else. This does not in the least alter the fundamental identity of the facts and the unescapable harmony of correct explanations of these facts and phenomena. Just here it should be pointed out that the biblical account of creation in Genesis leaves much room for speculation and many devout men have sincerely differed as to the proper explanation of the biblical account. But many of us should like to build upon a much broader and surer foundation than our own or any man's ideas as to how to interpret the biblical account of creation, to make it harmonize with the present styles of scientific belief or changes in geological or biological theories and explanations.

In the short period covered by our own experience, we have seen such tremendous and fundamental changes in the fundamental conceptions of the nature of matter and energy, such sweeping revisions of theory involving such shifting of ground, that we are quite prepared to accept two things: First, that if science is actually at variance with the facts as described in the sacred Word, then science is momentarily in error, and the mistake will be corrected as science finds additional facts, or a correct explanation of facts; second, if the Bible appears to be in conflict with known and established truths, then the interpretation of the biblical statement must be in error. In either event we consider that the error lies with man and in his effort to compass the facts and correctly interpret them, and not in the inspired and, therefore, infallible Word.

God says He made man in His *own* image. May

we not rest satisfied in this statement and strive as best we may, by His help to redevelop this image to some degree of its pristine glories? And here indeed is a problem and an ambition about which the inspired word has much to say. The requisites for success in this great undertaking are fully and clearly set forth. Christ epitomized them to Nicodemus when He said, "Verily, . . . Except a man be born again, he cannot see the kingdom of God."

The evidence of nature for the existence of an omniscient Creator is to the minds of many scientists quite overwhelming. We have so much to gain in our conception of deity and our appreciation of the grandeur and magnificence—the superlative wonder—of deity as exemplified by His handiwork in the material universe that it seems to us the most deplorable of mistakes for many of the uninformed or prejudiced to assume a conflict between the evanescent theories of today's science and the eternal verities of God's word.

Modern science has looked so much farther out into the infinite distances of the shining universes of the midnight heavens and so much deeper down into the infinitesimals of the atom and its marvelous balance of ceaselessly moving electrons in their mathematically ordered orbits, than it was possible for the science of a generation ago to do, that we, of this generation, have new cause to marvel at the majestic conceptions of Omniscience when "the world was without form and void; and darkness was upon the face of the deep. And the Spirit of God was brooding

upon the face of the waters." It has taxed the greatest intellects of our race to conceive the theories and formulate the hypotheses which have constituted the frail and evanescent bridge upon which man ventures forth, a step at a time, in his exploration of the transcendent wonders of creation's orderly processes. And these theories, these hypotheses, have often been revised or abandoned by their most ardent adherents, as new facts have been added and new light thrown upon the problems.

The indivisible atom of the last generation is the whirling but orderly flight of a whole system of electrons and protons of this generation, or, perhaps, the composite of vibrations of energy, each with its definite wave length, of the next generation; the sharp line of division between what the scientist called "matter" and "energy" now alters and we see chemical elements—"matter"—changing spontaneously into forms of energy and into other and different chemical elements. Fifty years ago, yes, much more recently, scientific students discussed with tolerant smiles the errant folly of the alchemists and their foolish notions about changing one chemical element into another. Today we read with respectful attention the accounts of the pioneers who devise experiments to study just these transformations and the laws which govern them. The physicist, the chemist, the astronomer, the mathematician has revised his concepts and relearned many of the "basic facts" of natural science again and again. What then is the impression made upon the thoughtful mind by

the blatant self-assurance which proclaims any of these gropings of limited human intelligence after the thoughts of Omniscience as "the last word" in the elucidation thereof? Must we not rather be constrained to conclude that it is but the clamor of the camp-followers that we hear and not the reserved and thoughtful conclusions of the leaders about the council table? For well-considered reservation as to the finality of any scientific theory has ever been characteristic of the true scientist.

If the "day" of the holy word—"the evening and the morning"—is indeed the period of one revolution of the earth upon her axis, do not apologize for your belief, gentle reader; no man can prove you in error. But herein is still a mystery: the creation of light; the division of the waters by a firmament, called heaven; the emergence of the continents and their clothing in vegetation; are cited in a sequence of three days, all preceding the creation of the sun and the moon during the fourth day of Genesis. Need you, whose faith is grounded in these magnificent utterances of the Holy Word, strain to read into it, or expand it into, some more circumstantial account, which shall be in some fanciful conformance to this or that theory of cosmic evolution which enjoys the evanescent popularity of this year or this decade? The succinct account of these great scenes in the drama of creation, ere the eye of man opened upon God's handiwork, are not written to satisfy the curiosity of the scientist; these few, short, tremendous passages of scripture are lacking in the circumstantial

minutiæ which the astronomer, the physicist and the chemist might find of absorbing interest, but how concisely they fit the perfect symmetry of the Divine plan! It is not the tangible materials comprising the phenomena engaging man's five senses to which the inspired word would draw the reader's attention, but it is to the eternal verities of the spirit.

Indeed, even the physical world about us is ever changing; the scenes of our youth are not those of our maturity—only in our memory can we summon at will an unchanged picture, only our thought life enjoys some semblance of continuity. With perfect consistency the psychologist points out that it is not physical phenomena but mental concepts which are enduring. We recognize much of the material environment as but the expression of the mental concepts of the men in whose minds the structure, or the machine, first took form ere it was a material building or fabrication. Why, then, should anyone expect the book which contains the communications of the Holy Spirit to the spirits of men to be in any degree burdened or diverted with that which solely concerns the transitory and the physical?

Let us then read the wonderful things that the physical sciences have added to our knowledge of the marvelous world about us with the same spirit of reverence which has ever characterized true science and the truly profound scientist. A far grander conception of God's omnipotence and omniscience will be ours and we can say with a fresh appreciation of its inner significance: "When I consider thy heavens,

the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." "O Lord our Lord, how excellent is thy name in all the earth!"

It must be pointed out and should be thoroughly realized by the Christian that the acceptance of an evolutionary hypothesis, a theory of the origin of man from brutish forebears eliminates the possibility of the fall of man. It follows in logical sequence that if man has not fallen into sin he has no need of redemption. If there is no need of redemption the story of the love of God in that he gave "His only begotten Son that whosoever believeth in him should not perish, but have everlasting life" becomes a foolish and superfluous myth. But the story of the redemption and of God's plan to restore his fallen creature, man, to proper relations with Himself, constitutes the vital fabric of the whole Bible. It is well that the Christian should recognize the import of these theories and the implications of the deductions from them. A theory which eliminates God from the creative process gags and manacles Him and leaves man the helpless victim of the blind workings of a mechanical universe, and is a terrible exchange for the personal love of an omniscient Creator manifest in a Redeemer and holding forth the promise of the fruition of man's spiritual and intellectual possibilities in a glorious eternity. It asks us to accept

its hazardous guesses as scientifically established facts and this we cannot do. We may add that all it has to say in its guesses at a man evolved and perfected through the long cycles of geological time falls far short of what divine revelation asserts are not only possibilities, but glorious attainments in the future of the man who has lived and is now living in this world. Here is no step by step development which each new generation attains to, advancing upon the slow and painful gain of the preceding generations; here, rather, is a glorious development which any and every generation will enjoy and perfect through the aeon of the aeons.

The worst foes of Christianity are not the physicists, the astronomers, the chemists, the natural scientists, but the metaphysicians. The philosophy of the atheist will not gain ready credence from the student who has had the advantage of Christian training and a Christian environment, but it is, alas, true that the student who sits in the lecture room and listens day by day to the doubtings and the mental reservations of his instructor is sadly in danger of losing his pristine faith in the reliability of scripture based upon the integrity of a Bible from which no impious hand has torn a verse here and there at random. It is true that men have a repugnance to atheism, but when atheism can bolster itself with the deductions of error, and with the fine spun theories and unproven hypotheses which too often are mistaken for the well established facts of science, there is grave danger that the young student will be misled and victimized.

It is not enough to maintain with the dualists that God created the universe and that it has an existence distinct and apart from Him, but is given over to the regulation of law over which the Almighty has no control and in which He does not interpose. Few are rash enough to maintain that the universe is an emanation independent of a creator or first cause, but are quite ready to define the universe as a machine which runs independently of this first cause and over which this first cause has no jurisdiction and in connection with which there is no forethought. In this respect the dualist and evolutionist propound a theory directly at variance to the philosophy and the revelation of the Bible.

We admit in general that "everything that happens is determined and dependent upon what has happened before—and so back and back, indefinitely"; but we insist that the unexpected which cannot be accounted for does happen. Nay, the unexpected comes to pass by the direct interposition of the divine will. We insist upon this because the Bible does and because history and human experience confirm it. In other words, we insist that God can and does interfere in the affairs of this world and break the logical sequence of direct causation which ordinarily transpires according to natural law. In short, there are boundaries in the realm of science which it cannot transcend and facts and phenomena in a realm which transcends natural philosophy. The ladder of science will not suffice to climb to an appreciation of heavenly things—"the things of the

spirit." There are indeed "things earthly and things heavenly." It may be that science is correct in maintaining that the whole physical universe is a vast mechanism of pulsating waves which man's senses know as energy and matter and which the mathematical physicist names electrons and protons, but these infinitesimals are boulders in the walls which circumscribe the activities of physical science, and from the parapets of these walls thinking man glimpses the great First Cause clad in the shining robes of His infinity.

It must be remembered that the real danger to a right conception of the origin, career on earth and throughout the aeons, of man, lies not at all in the teachings of modern science, but in the fact that many modern isms in religion have tied their theories to the correct deductions of science and have perverted them to the destruction of vital faith in the Bible and godliness in life. "If it be true that all matter is energy, throbbing rushing protons and electrons, then is it not true that this energy is divine and we are divine and a part of the great First Cause? When we pray we pray as Christ prayed. We will and that which we will comes to pass." This and the like is one of the newer errors with which Satan beguiles earnest souls. We hear so much about the "divine in us" and the presence and identity of "God in and through Nature," that we are led to believe that communion with self is prayer and human will determines the answer to our petitions. This philosophy eliminates the power of the divinity of Christ

and reduces his life to mere example and model for the life of his so-called followers.

It is a remarkable fact that the basic idea underlying this false philosophy is also the regnant idea underlying socialism which teaches that man is organically and essentially one with God and the universe. It is easy to foresee tremendous results from what at first sight, seems two systems entirely opposite in thought and aim.

It is charged that materialistic philosophy and the theory of Evolution at the foundation of all physical sciences have antiquated the old faith once taught in our Protestant institutions of learning, the faith upon which these institutions were founded, so that it is no longer taught. It has been said that Roman Catholic colleges are the only institutions in which the teachings of the Bible with regard to the Creation, the Fall and the government of the world are maintained. If this be true then indeed the Protestant universities of England and America have been despoiled of the principles upon which they were founded. They have and are substituting the traditions and doctrines of men based upon vain deceit and not upon the teachings of Jesus Christ.

Is it not time to insist that these institutions turn to the Word of God upon which they were founded, so as to preserve a wholesome moral and spiritual life, and renew the ties of father to son which for generations have shaped thought and life among English-speaking people, producing national prosperity and culture unequaled by any other people in any other age of the world?

CHAPTER II

"Forever, O Lord, thy word is settled in heaven."—Psalm 119:89.

"Thy word have I hid in my heart that I might not sin against thee."—Psalm 119:11.

"The Word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth."—John 1:14.

> "The Word had breath, and wrought,
> With human hands the creed or creeds,
> In loveliness of perfect deeds,
> More strong than all poetic deed."
>
> —Tennyson, *In Memoriam,* XXXVI.

CHAPTER II

THE BIBLE VERSUS EVOLUTION

IT is outside of the scope of this brief treatise to attempt any comprehensive and exhaustive discussion of philosophy and of the philosophic speculations which at one time or another have engaged man's attention in connection with the origin of the universe and of man and man's relations to God in this life and the life to come. Let us turn to the teachings of Christ which are still the last word in this connection. Neither Christ nor Moses came to deliver scientific statements concerning creation and the perfecting of the earth as a fit habitation for man. Perhaps it would be more appropriate to speak of the earth not as man's habitation, but as his kindergarten, his nursery, where he is nursed and trained and developed for unending life. Christ's purpose is to teach men their moral and spiritual condition, to make atonement for sin and to perfect redemption for all who have faith in Him.

It is reasonable to suppose that if the world and all therein has a benevolent and all-wise creator He will not leave Himself without a revelation for the beings for whom He has obviously created the world. We believe with thousands in all ages that the Bible is that revelation, because its statements give the most reasonable account of the origin and destiny of the human race and the origin of the universe.

Let us first call attention to the fact that the writers of the Bible claim that they were inspired. For example, Paul in his second epistle to Timothy (II Tim. 3:16) says: "All scripture is God-inspired, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The apostle does not intimate that only parts of the Scriptures are inspired. Admitting that the sentence is susceptible of two constructions we nevertheless maintain that whether we place the verb, which in Greek is not expressed, before or after the (πάσα γραφή) "all scripture," the meaning is the same; namely, that all scripture is inspired. The fact that the conjunction (καὶ) "and" is expressed makes plain that the apostle declares all the Bible inspired.

St. Peter (II Peter 1:21) says: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." He asserts that never (οὐποτέ) did written revelations (προφητεία γράφης) come through the suggestion or impulse of men, but these holy men in every instance were moved and guided by the Holy Ghost.

The prophets themselves assert that they were moved by the Holy Spirit. We cite only a few quotations: "The Lord hath spoken" (Jere. 13:15); "These are the words that the Lord spake" (Jere. 30:4) "Thus sayeth the Lord," "The word of the Lord" (Isa. 28:14) are all familiar expressions to Bible students. Moses in Deut. 18:20-22 says the penalty for presuming to speak what God hath not commanded is death. This is the sure evidence that

the Lord hath spoken: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."

The very last words of the last prophetical book of the Bible warn against adding or subtracting or minifying what the prophet hath spoken (Rev. 22:19): "If any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life, and out of the Holy City and from the things which are written in this book." The Lord assured his disciples on three great occasions of His Spirit's constant presence and guidance. When He sent them out the first time to preach, He said (Matt. 10:19-20): "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." "For it is not ye that speak, but the Spirit of your Father that speaketh in you." When Jesus delivered public discourses (Luke 12:12) before an immense multitude, and when He told His disciples concerning the closing events of the age (Luke 21:5-33) He reiterated the same truth.

For these and other reasons we believe in the plenary inspiration of the whole Bible from the first chapter of the first Book to the end of the last chapter of the last Book. By plenary inspiration we mean that the Spirit of God so influenced the authors of the different Books of the Bible, that they uttered in the very words the thoughts He wished them to utter.

"Our Lord Jesus Christ took his place under the

authority of the Bible as the Word of his God and his Father. Present day radical thought speaks of Jesus as accepting the Scriptures because he shared in the tradition and presuppositions of his day. But the fact is that the Scriptures were to our Lord more than mere external authority. Mere external authority was nothing to him, but an inner spiritual authority, and he often opposed himself to external tradition. In the holy Scriptures of the Old Testament he found the message of his Father to himself and the witness of the Father to him. Consequently all his life-time he nourished his soul on this written word, strengthening himself with it in the task which his Father had set him."[1]

The Bible is adapted to all classes and ages. It was the message of God to the ancient Hebrews, it is no less the message of God to the Hebrew of today. It called our ancestors from idolatry and superstition to faith in Jesus, it speaks to us all with all our culture and civilization (the gift of this very word), the stern mandate, "except ye repent and believe ye shall all likewise perish."

We believe in the plenary inspiration of the Scriptures, inspired in their entirety and every part. It is obviously therefore, a book which contains utterances which are historically and scientifically correct. It does not in every instance approve the sentiments it expresses, as when the devil tempted Eve, but it vouches for the truthfulness of the record, that the

[1] Dr. Siegfred Goebel in *Al. Luth. Kirch.*

devil did actually communicate with and tempt Eve. Then too there are instances recorded in which it approves the motive but does not permit the carrying out of the deed proposed. God told Nathan to tell David, when he purposed to build the temple, "It was well that it was in thine heart," but he forbade David to carry out his design. Then too there is the higher sanction of inspiration, a "thus saith the Lord" which carries the divine sanction; and every act done and every word spoken is by order of God.

The opening words of this wonderful Word of God contain a stupendous revelation: In the *beginning God*—in the *beginning God created.* The manner in which the Bible says matter and man were brought into being is most rational. Either God or matter existed first and always. It is most rational to suppose that God existed first and caused the origin of all material things. The house must have an architect and builder, the watch had a maker. According to the same law of cause and effect the earth and man had a Creator, the universe had an originator and a preserver. Matter is not eternal nor is God inherent in matter and identical with it. On the other hand, how sublime the conception of God and His creative work put forth in Genesis, His creation of the world, man, the history of the disobedience and fall, the judgment that followed and the promise of the Redeemer. Not only is the ethical and physical development in accord with the monotheistic principle, but the periods in the economy of the preparation of redemption are connected with persons wholly in

accord with the principle of the personality of the kingdom of God.[2]

We believe that Moses wrote the Book as he was moved by the Holy Ghost. We do not believe that he had documents from which he received his information any more than we believe that it is a compilation from fragmentary accounts. This book is the Alpha in the alphabet of God's communicating of Himself, each of the sixty-six books is a letter, and the Revelation is the Omega. Together, these sixty-six letters make up the sublimest volume in all the realm of literature.

It asserts that He who made one world in space made all worlds in all space, He who made one world in time made all time worlds. It requires no greater faith to understand that the worlds were framed by the word of God than to believe mind and matter are eternal. The teachings of this first book of the Bible are in accord with man's religious consciousness. It demands an all-powerful and all-wise being to command reverence, humility and love. The highest type of morality and spirituality has always been the result of faith in the inspiration of the Bible. The faith in the authority of the Bible brings respect for the teaching of the Bible in morals. Belief in the Bible's account of the origin of man engenders respect for human life. Cannibalism not only, but slavery as well, disappear where men believe that all are created equal, and are redeemed by the precious blood of the Son of God. The Bible gives man his real place in

[2] Lange's *Commentary on Genesis,* Vol. I, p. 132.

God's universe. Not only is he the head of the life and being of this world, but he is proven to be designed for a place of power and trust among all intelligent beings in all worlds.

After God had created the heavens and the earth, how long after we know not, the earth was without form (Tohu) and void (Bohu) God put the world into its present order and created man. How long the earth was without form and void the Holy Spirit has not revealed. The word "Tohu" occurs nineteen times in the Old Testament, but each time the meaning of the word is the same. In Isaiah 24:10 "The city of 'Tohu' (confusion) is broken up." In Job 6:18, it signifies a desert from which the waters have been evaporated. In Jere. 4:23 the prophet says: "I beheld the earth and it was without form and 'Bohu' (void)." The use of the word in each instance is in conformity with the meaning in Genesis 1:2. Surely in Genesis 1:1-2 there is ample time for the existence of animals which lived "millions of years ago," should this prove a correct measure of the period of elapsed time since some earlier creation passed from the scene. It has been well said "holiness, truthfulness" are characteristic of the language of this sublime book.

In the second chapter, verse seven, we have the account of how "the spiritual man" was formed. In the first chapter the formation of the carnal man is emphasized. Here in the second chapter we are reminded that man is the chief, the climax in the creation plan. When God breathed into his nostrils the breath of life He imparted the spiritual life which

man forfeited in the fall and which the Holy Spirit re-imparts in regeneration. Paul has this life in mind when in Thess. 5:23, he says: "I pray God your whole *spirit* and soul and body be preserved blameless unto the coming of our Lord Jesus." Paul was speaking to people whom he believed, had the right to believe, regenerated. The inbreathing in this endowment of Spirit takes place through the nostrils but this is the organ through which we breathe and maintain and give the sign of inward existant life. The expression of Job 33:4, "The spirit of God has made me and the breath of the Almighty has given me life," embodies this two-fold creative act revealed in Gen. 1 and 2. This allusion is evidently reiterated in Isaiah 42:5, "He giveth breath unto the people—and spirit unto them that walk therein." Surely evolution, which conceives man as originating from the lower forms of life, has a mighty chasm to leap in the light of this account of the origin and place of man. Here the Almighty hints at the purpose he had in the creation of man, and in Christ Jesus He reveals the purpose accomplished, the fruition of which eternity alone can consummate.

The human figure, created out of dust, and the consummation of this figure by the in-breathing of the breath of life from God, constitute man—akin with God, a kinship lost in the fall but regained in the second birth—regeneration. Truly Moses gives us a deeper insight into the nature of man and God's purpose in His creation, than science can discover, or even conceive until God reveals it. In this new creation

after the earth had become void, our planet began a new cycle in its existence and there came a new earth for the development and enjoyment of which God formed man. This cycle has continued for thousands of years, how many is not revealed, but it has been at least 6,000 years since man began his career. As the first book of the Bible states the beginning of the heaven and the earth, so the last, Revelation, describes the beginning of a new heaven and a new earth through which God's purposes are consummated. In the description of this new heaven with its New Jerusalem we see a more perfect paradise. This second renewal is for the same purpose widened, enlarged over the first. The first renewal stated in Genesis was marred by sin, the second is forever exempt from the effects of sin. The book of Genesis was not written to instruct man in the knowledge of God's creative work—intellectually he is not mature enough to comprehend it. It was written to account for the existence of man and his relation to the time world, his redemption from the curse and his relation to the eternal world.

The Bible is its own proof of its inspiration. There is no book which can be compared with the Bible in the scope and thoroughness of its discussion of Man in the Making. The Bible is pre-eminently Man's Book because it answers and satisfies the most ardent longings of the soul and the deepest questions of his being.

Just as in nature order is heaven's first law, so in the spiritual world man finds and fits into his place.

It lays bare his sinfulness and the plan for his salvation, and shows how here and now that salvation ministers to his enjoyment and advancement. It shows how the civilizing of man is not the end sought in redemption and regeneration, but simply a natural fruit from the new life. "The Book of God is equally the Book of Man because it finds him as no other does in his deepest being and fits all the strange crooks and corners of his peculiar individual life."

Let us recapitulate. The first chapters of Genesis assert that God created man in His own image. What does this imply? Perhaps the terse way in which Dr. Kuyper, the Dutch theologian, put it is as near conveying the truth as any: "God in his creating endowed man with all that he conceived himself to be," in miniature it is true, but possessing the characteristics of the original. Before the fall man was a living potentiality, a son whose father and maker is God. God fashioned man's physical, mortal part from the dust of the ground, but breathed into his nostrils "the breath of lives"—spirit, and soul—the vital principle —together with such mental powers as are possessed by the lower animals. When the Lord said to the man who had laid up much goods for many years, "Thou fool, this night thy soul shall be required of thee," He took away the link which connected his material body with this world, but He did not take away his spirit (tó pneuma*) because in his unregenerate, worldly life he did not possess it.

*Primarily, "wind, air." Latin, spiritus, anima, hence "breath" of Almighty, life of God.

The Bible contains many precepts for the regulation of human life—psalms, proverbs, admonitions—but it was not given for this. It was written to reveal Jesus Christ, and Jesus is revealed to take away sin. The revelation of Jesus Christ therefore is the supreme purpose of the Bible; Jesus Christ as He was from the beginning, as He was in the flesh, as He is in His glorified state. He was in the beginning; not the beginning to which Genesis 1 refers, but the Always of God. John tells us that He was the Word and the Word was with God and God was the Word. Furthermore, He was not only present in the beginning when the heaven and the earth were created, but He Himself was the Creator. "All things were made by him and without him was not anything made that was made."

John is not alone in ascribing the creation of all things to Jesus. Paul says (Col. 1:15-17): "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist (ektista)." Only as the natural sciences lay bare the vastness of the universe, both in its great things and its little, are we impressed with the infinite wisdom and power of the Creator, the God manifest in the flesh, the God manifest in the Nazarene. The conviction that there is a personal God and that He is the King immortal and

invisible, the only wise God, is perhaps nowhere more conclusively forced upon us than when we study the revelations made in the heavens. The awesomeness of the heavens increases with each new discovery by the astronomer. We commend to your reading *The Earth and the Stars,* by Chas. G. Abbot, for a better appreciation of the wonders of God's wisdom as displayed in the starry heavens.

But the creation of the heavens and the earth by Jesus Christ is only one aspect of His work. He was in the form of God and had a self-conscious independent life, and as a self-conscious being He took upon Himself our form and nature. He "emptied himself" and took upon Himself the form of a bond-servant and became obedient unto death in order that man might be born again and thus be restored into fellowship with God and into communion with angels and principalities in heaven, throughout the age of the ages.

The marvels of redemption wrought in and by Christ, reflect His wisdom and love. The plan of redemption reflects His wisdom, no less marvelous than the creation of the heaven and the earth, whilst the exhibition of His love manifest in the creation of foods and flowers for man's enjoyment pales before the greater love manifest in our redemption.

"He emptied himself," (emptied by leaving, deserting), He who was rich became poor, He who was almighty became weak as other men without yielding to the temptations of His fellowmen. The Eternal Word became flesh. The miraculous, the supernatural,

did not preclude His real birth, His real childhood, His exposure to temptation and the infirmities of the flesh such as hunger and thirst, the need of physical rest. His share in the family life in His Nazareth home was as real as that of His mother. He assisted in the support of Himself and the family by becoming a carpenter. He was sensitive to the worries incident to family life and touched by the love of kindred; their joys, their griefs were His joy and grief, and He was in sympathy with His fellow citizens; His miracles demonstrate not only His divinity but His deep human sympathy.

Let us also bear in mind that the fact that Jesus could take upon Himself the form of a servant, a man, and function through physical manhood is a proof of man's divine origin and a prophecy of his future capacity in his redeemed, regenerated nature.

To return to the thought of His making Himself of no reputation, and taking upon Himself the form of a servant, let us assert it did not consist in any change of His divine being, self-mutilation or divorcement of any divine prerogative. All the time He was on earth He was not only real man, but also truly and really God. "His condescending act in His incarnation left the innermost basis of His personality unchanged. It was not of deity that Christ made Himself void, but of the form of God, not the inner reality, but the outward expression.'"[3] His powers were not lost, but they became latent. This "truth lies deep in the mystery of the Divine Trinity,

[3] *Visions of Christ,* page 65.

but it is the most wonderful outshining of the infinite splendor of Divine love." In the Bible's statements of the being and character of Jesus Christ lies deepest reason for our faith in the Bible's divine origin, its inspiration. The creation of man and the redemption of man wrought by Christ in God is not a carefully planned and evolved fiction on the part of a set of men who lived and wrote during a period of 1600 years, in different environments, but it is a revelation which God makes of Himself and His purposes in the creation of man. Its study gives us just as sublime a conception of His love as the study of the milky way gives of His wisdom.

In all His earth-life Christ gave no evidence of fallibility. His limitations of divine power were self-imposed, His manifestations of divine power were entirely exercised by His own will. He could transform water into wine at the wedding in Cana of Galilee apparently as easily as He could saw a board in His carpenter shop in Nazareth.

The botanist and the chemist discern a miracle in the growth of the vine and the development and ripening of the grape by natural processes. To begin with, the grape seed has bound up in it a mysterious something called "life"; therefore, the seed when hidden away in the ground and surrounded by the clay, the feldspar, the nitrate, the phosphate, the iron, instead of decaying and perishing unfolds to a wonderful plant. Further, this plant is enabled by the wonderful processes of plant chemistry to take water from the earth and carbon dioxide from the air, and

with the aid of the mysterious form of energy which we call "light" transforms water and gas into sugars and starch, albumin, coloring matter, and perfumes, so that as the summer wanes the beautiful bloom and bouquet and the sweetness and richness of the matured grape appear upon the vine. Except that this miracle is repeated again and again in our experience, men would find it entirely in a class with the Bible's simple statement that the great Creator and Planner of Nature's processes did, in a moment in old Cana, exactly what He does again and again according to the intricate and wonderful laws of vegetable growth. The multiplying of five barley loaves and a few small fishes into sufficient food wherewith to feed five thousand men besides women and children, leaving more to be gathered as fragments after the feast than there was at the beginning, is scarcely a greater manifestation of infinite power than the creation of a grain of wheat and the institution of the laws, involving the creation of the sun and the conception and creation of light, the whole conception of chemistry and physics which are all involved in the process by which the grain of wheat, dropped into the earth, grows and multiplies into the golden harvests that century by century feed earth's teeming millions. He who denies the bread miracle can with equal ease deny that God called into being "the herb yielding fruit after his kind, the fruit tree yielding fruit after its kind whose seed is in itself upon the earth." It is easy to say "we do not see, therefore we do not believe." Really what "*do* we see"? It is an infinite

problem to prove that Christ neither created "in the beginning" and that He did not create the wine at the wedding in Cana or the bread and fishes for the feeding of the multitude. The Bible says that in each creation the mind and will were the same, "immortal and invisible, the only wise God to whom be glory and honor forever and ever." In these later creative acts the immortal and invisible mind was veiled and operated through human flesh. "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory."

To maintain that Jesus did not know all truth and that He made mistakes is derogatory to the Being who wrought the bread miracle and raised Lazarus from the dead. The fact that He spoke in conventional forms of His day is no more a proof of His ignorance than to say that because an astronomer speaks of the rising and setting of the sun he does not know that the earth revolves on its axis. The fact is that Jesus asserted, "I lay down my life and take it up again." Peter says, "This Jesus hath God raised up, whereof we all are witnesses." The fact that Jesus arose from the dead gives testimony to His divinity and forever confirms the truthfulness of all that Christ claims.

"Who can estimate the marvel, the mystery of the incarnation, of the self-emptying of the Eternal God. How little after nineteen centuries have we appreciated either the mode or motive of this amazing

act'' except as we measure it by the other fact that man is created in the image of God, and the incarnation has made it possible for us to be begotten again unto the ''inheritance incorruptible, undefiled and that fadeth not away.'' We cannot conceive that it would ever have been necessary for the deity to become incarnate had not sin entered the world, because if sin had not entered into the being of man the fellowship between God and man which Christ reinstated would never have been interrupted. In the creation of Adam we partook of the divine nature, in Adam's sin we partook of the nature of the devil. In the incarnation God has made possible the entire obliteration of the devil in us, and the recreation of the divine in us. The life-work of Jesus, His atoning death and His triumphant resurrection, the life of saintly men and women throughout the ages, the triumph in their death, prove the authenticity of the Bible as a divine revelation.

It has been well said, the Bible has a message for three classes of people. It has much to say of the Hebrew people in giving the proof that salvation is of the Jews; more in promise and prophecy for the believer in Christ, be he Jew or Gentile; and one admonition for the man dead in trespass and sin, namely, *repent* and *believe.*

Archbishop Whately and Dr. Puesy long since framed the axiom that when what is in the highest degree improbable is foretold ages in advance and in the course of time actually takes place as foretold even in the minutest detail there is but one conclu-

sion, namely, that what was foretold was superhuman in origin.

We think, therefore, that we have in this chapter made clear that the Bible is of superhuman origin because it gave, ages ago, the answer as to man's origin and man's redemption. It remains to recall what others have said concerning man's destiny as revealed in this wonderful book—the Bible. We have said little or nothing of the fact that Christianity, however much criticized for its imperfection, is in itself an incontrovertible argument for the inspiration of the Bible. Other sacred books may contain precepts and admonitions and great truths, but we question whether not everything that smacks of a divine origin is borrowed from books of the Bible.

The book of Genesis intimates that the period of innocence, before man ate the forbidden fruit which brought death into the world and all our woe, was comparatively brief. It alone gives us the account of how this period of innocence was terminated. It was terminated by Eve, the mother of us all, when she consorted with a superior, spiritual, rational being who was himself in a state of disobedience and enmity with God. This being, the Bible tells us, is at the head of the kingdom of evil and the author directly and indirectly, of all lawlessness and suffering among men, as well as head of the devil's own spiritual, angelic hosts.

The origin of Satan can be traced to that dateless epoch which extends from the beginning until the earth was made void and darkness was upon the abyss.

This destruction of the first creation was either because of Satan's transgression, or it possibly was the devil's first work of destruction.

In the 14th chapter, Isaiah (12-20) gives us the original name of Satan: "How art thou fallen from heaven, O Lucifer, son of the morning!" "When the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7) the devil was still an obedient subject among the heavenly host. It does not strain biblical exegesis when interpreters insist that although Isaiah 24 takes up a lamentation against the King of Tyre, all that is ascribed to this king makes him a supernatural being and not the king of flesh and blood. As the Psalmist frequently speaks of himself and ascribes experiences to himself that are evidently those of Messiah, so here also the lamentation is not against the man alone but also the supernatural being who controls his deeds. "Thou art the anointed cherub that covereth; and I have set thee: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" refers to *no earthly* being. (Ezek. 28:14-17.)

Isaiah 24:1 speaks of that same dateless period recorded in the first verses of Genesis and Ezekiel 28:11-19 takes up at length the relation Satan sustained to that age. In Isaiah 14:13-14 the overthrow of Satan is ascribed to five resolutions which he makes contrary to the will of God. "I will ascend into heaven," "I will exalt my throne above the stars," "I will sit also upon the mount," "I will ascend

above the heights of the clouds," "I will be like the Most High."

He makes man his subject and exalts himself as an object of worship, but is still far from being like the Most High. He secured with apparent ease, authority over man and held that authority unchallenged until he endeavored to secure dominion over the second Adam. Job records the amazing fact that Satan came before God after walking to and fro in the earth and that the Almighty gave him power over the patriarch, to strip him of all he held most dear and to cause him physical suffering until he was nigh to death. The experience of humanity is very much like that of Job. Satan still goes to and fro seeking whom he may devour. He is under sentence and the Bible in anticipation of the execution of the sentence, speaks as though he were already stripped of his power, but the 12th chapter of Revelation speaks of a battle pitched not above the clouds but before the throne of God, a battle in which angels and archangels are the participants, a battle which ends in a complete victory over Satan and his hosts, the result of which is the banishment of the devil from heaven and from the earth for a thousand years. Then again, like many a criminal of earth, he returns to the old haunts in which he makes one last and supreme effort which ends in his complete banishment to the hell prepared for him and his angels.

After this brief and imperfect résumé of the facts concerning the origin and daring of the devil, we again take up the story of the temptation and the

fall. In man's disobedience to God he made the devil and his own will the arbiter of his destiny. The question, Shall theonomy or autonomy be the way to happiness? was decided in favor of autonomy; man's will became the arbiter of his destiny. No matter whether God forbade the eating of a particular fruit, or whether this act of eating was the only prohibition on the part of God, in man's disobedience rested the sin and the tree was called the tree of the knowledge of good and evil; for by his transgression he lost the empirical knowledge of good and evil.

It is idle to argue either as to why God allowed the possibility of man's fall, or as to how a being created in the image of God could fall; the Bible records the fact and gives the history of its dire consequence. The origin of his sin can not be accounted for by any human logic. It has not resulted from a conclusion drawn from two premises. Sin is a fact, a devastating power, and all the misery and woe in the universe is the result, whether we accept the Bible's account or not. It requires the supreme effort of the Almighty, the highest expression of His love to abrogate sin. The Son of God was manifest to take away sin. He endured the consequences of sin without partaking of its guilt.

Let us insist therefore that the Scriptures declare and human experience verifies the fact, that by one man sin entered into this world and death is the consequence of sin. The fact that death has come upon all men is the proof that all have sinned. Throughout the ages sin has been the handmaid of

death. If we are inclined to give a soft name to the irregularities of our own lives, and man's inhumanity to man, the appalling consequences of sin are nevertheless ever before us. But whilst it is true that the wages of sin is death, Paul assures us (I Cor. 21) that although death has its origin in the sin of Adam, so the resurrection of all men has its origin in the one man, Christ Jesus. The apostle imputes man's resurrection to the finished work of Christ and His consequent resurrection. This statement of the inspired apostle, leads us to remark that although the apostle does not use the word *logizomai** (impute) in this instance he uses it in a number of instances, as in Rom. 4:6, 8, 11, 22-24 and in II Cor. 5:19. James uses the same word, "logizomai" (James 2:23), "Abraham believed God and it was *imputed* unto him for righteousness and he was called the friend of God."

The word translated "Imputed" in this and other instances in the New Testament denotes the attributing of something to a person, or a charging of a person with anything, or a setting of something to one's account. The Hebrew word "hashab" corresponds to the Greek, "logizomai." These words are sometimes rendered, "count," "reckon," "esteem." Acts of imputation are given special prominence in the Scriptural doctrine of original sin, atonement, justification, although the Hebrew word, "hashab" or the Greek "logizomai," are not always used, the words used

*To reckon, to calculate. Without reference. to take into account, deem, consider.

designate in a threefold sense the judicial act of God by which the guilt of Adam's sin is imputed to posterity; by which the sins of Christ's people are imputed to Him, and by which the righteousness of Christ is imputed to His people. The Scriptures do not teach that Adam's sin is personally the sin of his descendants; but it is set against them through sharing both its guilt and its penalty. The underlying fact is that the sin of Adam imparts, morally and physically, to posterity that which our sin imparts, morally and physically, to our children through the process which we designate heredity.

When it is said by the prophet (Isaiah 53:6) God placed upon Christ the iniquity of us all, it is not meant that Christ shares personally in the sins of men, but that the guilt of the sins of believers is set to His account, so that He bore their penalty. Neither are we made personally righteous by the impartation of Christ's righteousness; but His righteousness is set to our account, and that makes us worthy to be heirs and joint heirs with Him in His eternal kingdom. So likewise the great Apostle to the Gentiles establishes the fact that men are all delivered from sin and death in the same way that they became subject to sin and death. Just as we were not factors, and had no direct part in the sin of Adam, so we are not factors in bringing about the righteousness of Christ and the work of our salvation.

Imputed sin is ground for condemnation for those without faith in Christ; imputed righteousness is ground for salvation for those who have faith in Him.

Let no man think that he can be saved because of his own good works. His condemnation is based primarily on the guilt of Adam's sin imputed to him. This sin of Adam has entailed moral and physical weakness, so that the "good we would we do not, and the evil we would not we do." It is the law in our members warring against the law of our mind and bringing us into captivity to the law of sin. O wretched men that we are, who shall deliver us from this dead body! Let us thank Him that deliverance has been accomplished through Jesus Christ.

The justification of the believer rests upon the righteousness of Jesus Christ. His good works are not the cause—are no factor in his salvation—but establish Christian character and so fit him for a position in the life to come, when the days of probation and character building in this earth-life are ended.

We must be permitted a word with regard to the faith by means of which our justification is made possible. This faith is also God's gift because of the work of Jesus Christ. Nor is this making of faith the instrument or condition of our justification contrary to the laws of the soul, but is rather the result of these laws. Moffatt translates Heb. 11:1, "Now faith means we are confident of what we hope for, convinced of what we do not see."

We know the past because we have experienced it; the present we now experience, and this experience enables us to forecast a future in the possibilities of which we must believe. We all are navigators on the sea of life and the dullest of us watch our course, be-

cause we are looking forward to mooring at piers as yet unsighted, or to cast anchors in harbors in which we hope to haven untossed by tempest. Even though present faith ends in sight, unseen possibilities will become apparent and urge us on. We believe that probably the soul's career will always be an adventure into the unknown.

Let us distinguish between faith that spurs to action and a faith that is mere consent of the will. St. James says (James 2:9): "Thou believest that God is one; thou doest well; the demons also believe and shudder." There is no trust, no apprehension of the saving powers of Christ in the faith of a demon. The demons in possession of the "Man of Gadara" had faith in Jesus. They believed Him to be the Son of God and believed Him to be their final judge: "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:28, 29.)

Saving faith is more than the consent of the intellect that Jesus is the divine, the sinless Son of God; even this is in advance of the preacher's faith who denies the virgin birth. In true faith the heart, man's emotion nature, is stirred into action. "With the heart man believeth unto righteousness" (Rom. 10:10). This is the faith the Holy Spirit kindles. It is the essential in the making of the man. Our faith is the hand outstretched to God which He grasps and by which He draws us out of the bog of our sin; but *we* must stretch the hand. God sends rain upon the just and the unjust without their prayer or consent,

but He does not give salvation unless it is desired and sought. Faith is the earnest desire and real vehicle by which justification is attained. As Luther says in his preface to the Epistle to the Romans: "Faith is a Divine work within us which changes and renews us in God according to John 1:13, 'who were born not of blood nor of the will of the flesh nor of the will of man, but of God.'" This destroys the old Adam and makes new creatures of us in Christ Jesus. The moment a sinner recognizes that he is sinning against God, repents and earnestly desires to be forgiven, he becomes a "new creation."

Christ in his interview with Nicodemus does not deplore the form and liturgy, the punctuality of sacrifice in the temple, but He emphasizes an essential to citizenship in the kingdom of heaven. Nicodemus was a Pharisee. He knew that from the beginning of its existence Israel bore the characteristics of a moral and spiritual community, a theocratic commonwealth, having Jehovah as head and ruler. After a monarchial government was established and after it fell, the theme of the prophets was still the promise of the theocracy. "In the days of those kings will the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people" (Dan. 2:44).

Nicodemus and every Israelite believed himself a member, a subject of that kingdom, and expected the conquest of the world. You can imagine how startled Nicodemus was when Christ in a single sentence sweeps aside all such hope that because a man was

born a Jew he belonged to this Jehovistic, Messianic kingdom. The foundation of Jewish bigotry was ruthlessly swept aside.

The kingdom of God is wide as space and enduring as eternity. The kingdom of God to which Jesus refers and which He came to make possible is first spiritual and brings with it a new relation to and with God and His Son, Jesus Christ. This new spiritual life is for time and eternity and implies fellowship and coöperation with God in this life and in the life to come. This is not the place to discuss the relation which those who are born again shall sustain to the angels and to those beings who dwell in other spheres during eternity, but that God will through and with those who are being born again in this age and world, express Himself in His government is more than hinted at in the old and new testament writings.

We desire to emphasize the conditions here laid down by Jesus to this Pharisee: First of all spiritual re-birth is a necessity. There are some conditions, both physical and mental, that must be complied with. Physical man must breathe, must take nourishment, if he wishes to continue in the kingdom of this world's life, usefulness, enjoyment. God has so created our physical organism. First, man must be born into this world, and secondly he must comply with the conditions under which this physical life functions.

To enter the kingdom of spiritual life man must be born again. This implies that he does not possess the endless *divine* life which those who are in God's

eternal kingdom possess. The Bible says our first parents possessed this divine life. The only other being ever brought into this world with this spiritual form of life is Jesus Christ. He was born with it and never lost it during His brief earth-life. We hear much ridicule of the doctrine of the fall and original sin and of the doctrine of atonement, but Christ's words to Nicodemus emphasized the fact that citizenship in the kingdom of God does not result from birth into *this* world and is not a matter of heredity. On the other hand it is a distinct creative act of God. It is made possible by all that is implied in the incarnation, life and death and resurrection of Jesus Christ. It is indeed true as Paul says, "great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

However much theologians may disagree as to the rationale of the atonement, there can be no question that Jesus and his interpreters in the New Testament agree that Jesus Christ has made possible regeneration, and that he that believes and is baptized shall be saved. Salvation, social and personal is dependent upon his person. "I am the bread of life." "I am the water of life." "I am come that they might have life and that they might have it more abundantly."

Regeneration therefore is a life. There are different kinds of life. There is the life of the vegetable world, the life of the animal world. Each kingdom of life is characterized by its own properties, phenoma, but God is the author. Marvelous that in

a little seed as small as that of the sequoia God should secrete a life that produces first a mere twig, then a trunk and branches that toss in the sunlight of centuries and defy storm and earthquake and even fire.

Spiritual life (for want of a better term) has no *physical* organism, but neither has the life of an acorn a physical organism. The life germ is concealed in a little starch, a little gluten, but who can tell the precise moment when the life that produces the oak enters the acorn, the life that produces the corn enters the kernel. So is everyone born of God. "The wind bloweth . . . but thou canst not tell whence it cometh or whither it goeth."

You and I had no volition in our natural birth, our coming into this world, but we must *will* to be born again. Repentance precedes remission of sins. Repentance is man's part, remission and the new birth are God's.

What are the evidences that one is born again? The angels and God know whether a soul belongs to His kingdom, just as we know whether an entity belongs to the animal or vegetable kingdom by the kind of life it possesses and the phenomena that attend that life. *We* are not accurate in *our* judgment because it is based wholly on phenomena, deeds, words, that characterize a life. Scientists say that some vegetables act so much like animals, that it is difficult to tell the life, the kingdom to which they belong; God has no difficulty to determine the kingdom to which *we* belong.

Are we born again? Read Romans 8:16 and adjacent verses: "The spirit itself beareth witness

with our spirit that we are the children of God." A man can be in the Church and a worker, a social worker, a liberal giver and yet be in bondage of Satan. "Verily, verily I say unto you he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into judgment but is passed from death unto life." John 5:24, and I John 3:14: "We know that we have passed from death unto life because we love the brethren."

Mark well, he that is not born again does not belong to the kingdom of life. He belongs to the kingdom of the devil. The destiny of the devil and those who belong to his kingdom, is clearly portrayed in Matt. 25: 31-46 and Rev. 20:15. Originally, before the fall, man possessed this divine life. To regain it he must become a new creation. Paul in I Thess. 5:23, says: "I pray God your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." He says this to regenerate believers; he and no man else can say this to unbelievers. "Spirit" is presumably the faculty in man which the devil has despoiled. It is the eye with which the spiritual world and spiritual things are visioned, comprehended. This eye the devil blackened, contused. It is the reopening, recreating of this eye that will distinguish the resurrected saint, the glorious body, from the unresurrected sinner and his body of death. The wicked, the unregenerated, in the resurrection will have body and soul; but not spirit, because this part of man lost in the fall, was never restored through faith in Christ Jesus. Spirit

is the higher faculty of man's nature which fits him for communion with God and the comprehension of the deeper and higher knowledge known to angels. It is the "eternal life" of which Christ speaks; which he came to make possible for man. This life is begun in regeneration and perfected through the age of the ages.

When Nicodemus came to speak to Christ, we know not all that he intended to ask Him and discuss with Him, but he believed Him a teacher sent from God and we can conjecture that he came to discuss things pertaining to the teaching of Scripture, or even some of the trivial sophistries of the day. Christ forestalled him by assuring him that there is and was but *one* question and that *the* question of man's regeneration.

CHAPTER III

"Thyself and thy belongings
Are not so proper as to waste
Thyself upon thy virtues, they on thee.
Heaven does with us as we with torches do,
Not light them for ourselves; for we if our virtues
Did not go forth of us, 'twer all alike
As if we had them not. Spirits are not finely touched
But to fine issues; nor Nature never lends
The smallest scruple of her excellence
But like a thrifty goddess, she determines
The glory of a creditor—
Both thanks and uses."

—*Measure for Measure.*

CHAPTER III

THE PROBLEM OF HUMAN SUFFERING

A MIRACLE is an event out of its established order, possible by the intervention of divine power. According to this definition the evolutionist, without a belief in a divine first cause, must either regard the spirit and all spiritual phenomena as miraculous or insist upon their non-existence. But we believe that the phenomena of the spiritual world are manifestations of God's inscrutable wisdom and power. "There are diversities of operation but it is the same God that worketh all and in all." But does this diversity of operation explain all the phenomena of which we know, in the natural and spiritual world about us? Are we not again driven to take up the consideration of the fact that there is a realm of darkness about us, and that we suffer from the existence and operation of that realm though we are born again, and from which we can not wholly escape throughout our earthly career?

We have already seen that Satan is the author of sin and all the consequences of sin—pain, suffering both mental and physical, misfortune and death. These did not exist in paradise, and in the new heaven and the new earth "There shall be no more death, neither sorrow nor crying, neither shall there be any pain" (Rev. 21:4). We have already considered the

fact that there is a Being Who is the only reason why there is any universe, but Who is incomparably greater than all that the universe manifests of Him.

Why God permits Satan and his work in this world no human philosophy has ever successfully answered. To maintain that Satan is a myth and pain and all the ills of life are a delusion does not at all satisfy any thinking soul. We will not try to argue the fact that there is sin and that suffering proceeds from sin. Sin proceeds from Satan. The fact that God permits suffering is as palpable as the fact of sin.

Unaided by divine revelation we are utterly unable to give a satisfactory answer to the problem. The atheist who denies the existence of God is driven to believe that man is the result of chance which is certainly not reasonable nor does it suggest any remedy for the "slings and arrows of outrageous fortune." The fatalist believes God, as well as himself, in the grip of necessity, and consequently it is idle to appeal to him in suffering and trial. This theory robs God of His omnipotence and makes it an open question whether there will ever be any escape for any one from the clutches of an unkind fate. Nor can we agree with the dualist who recognizes two opposing forces sponsored by two virtually equally powerful beings, the one benignant, the other malignant, the one delighting in our welfare and happiness, the other contriving for and working for our misery and ultimate destruction.

Let us turn away from all these vain philosophies and study that book which we maintain can answer

at least so far as any religion, or philosophy can answer this perplexing question. First of all let us bear in mind that the Son of Man was subject to the same experience in suffering except that He was without sin. His identifying Himself with men brought Him all the adverse experiences from which we suffer. They came to Him in the fulfillment of His mission. The dark cloud of adversity lowered constantly over Him as He brought light and sunshine to those who sincerely sought Him. Christ's tribulation was not limited to the agony in the garden and Calvary; nor was the discomfort and deprivation resulting from His physical poverty comparable with what He endured because of contumely constantly heaped upon Him by those who misunderstood Him and despised Him. His sensitiveness, inherent in His refined and benevolent nature, was constantly outraged and shocked and inexpressibly grieved by the hardness and irresponsiveness of those whom He came to deliver. In His experiences we see the malignity of Satan operating through sinful men, more than in the work of the centuries of his rebellion against the Most High God, or in all the history of human woe and anguish. The mission of His Messiahship entailed the two-fold results of suffering for Himself and for those whom He redeemed from the ultimate suffering—from the consequences of unforgiven sin.

We arrive at several deductions from this example of Christ's experiences. The first and foremost of them is that not once in all the career of Jesus on earth was the heavenly Father displeased with Him.

Never was the will of the Omnipotent God contrary to the will of His Son. The testimony of the voice that spoke at His baptism and again at His transfiguration "This is my beloved Son in whom I am well pleased," is deeply expressive of the relation of God the Father and His Son Jesus Christ whilst He was in His bosom in eternity and of the relation maintained throughout the Son's sojourn on earth and perpetuated in heaven; yea, his humanity could never have been enthroned in heaven if at any time throughout His earthly sojourn His will had not been the will of His Father.

This fact of Christ's suffering, notwithstanding the coincidence of His will with His Father's, is evidence that when we, who have accepted the will of God for ourselves, suffer, we do so not because He is displeased with us, but that our suffering is a necessary experience on our way to the throne promised to redeemed humanity (Rev. 3:21). Yea, Christ's experience is evidence of God's love for us when we undergo suffering. It demonstrates the truth of Heb. 12:6, that "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." It seems that the suffering of the Son cemented (if that were needed) the human love of the divine Christ with God His Father. Though unnecessary in the experience of Christ, it *is* a necessary preparation for *our* closer fellowship with God. Sad indeed the result to him who does not detect the divine touch when he suffers, nor glimpse the divine motive in and through his physical suffering or persecution fomented by an un-

godly world. Happy he who learns to realize the meaning of Paul's words (II Cor. 4:17): "Our affliction, light and momentary worketh for us a far more exceeding and eternal weight of glory. For this reason we faint not." There is glory and fellowship with Christ both now and hereafter and much we miss who do not recognize that the enduring of affliction is a preparation for glory. Affliction is the dark stairway every saint must climb, the stairway his Master climbed, but it ends at the portals of glory. Not only does the Redeemer sit as the refiner and purifier of silver but He puts His precious metal into the crucible, sits by it and keeps watch over it until His own image is reflected. No matter what else you can bring for the solution of the problem of human suffering, for you who believe in His name, it spells likeness to your Master, fellowship with Him and "the only true God." Your patient endurance becomes an example for an unbelieving world which repudiates Christ but can not escape suffering. Paul indicates that we all are adopted into the family of Christ to serve as a pattern in the way in which we bear affliction. In I Tim. 1:16, he says "For this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." But he does not murmur because of his lot, nay, he bursts forth with the eloquent exultation, "Now unto the King immortal, invisible, the only wise God, be honor and glory for ever and ever." The apostles of Christ and all those who have succeeded them had to endure their

affliction, as good soldiers, to bring light and liberty to those who sat in darkness. The blood of the martyrs is more than the seed of the Church; it is the tree and blossom which yields the perfected fruit resultant in the life hid with Christ in God and a civilization which gives this old world its foretaste of millennial perfection and Edenic restoration. Aristotle spoke like a philosopher, as he was, when he said: "Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind." He did not know Christ and so did not know that greatness of mind which is begotten by the Holy Spirit.

It is a trite truth, but truth nevertheless, that since man left Eden the only achievements worth while have been those attained through self denial and suffering. The principle has been incorporated into our very being and has been the only way in which man has discovered the best in himself. In the moral and spiritual life that which Satan intended as a means to make void the work of Christ, has been, by the overruling of Providence, made into a stairway to man's betterment and ultimate glory, the very transformation of the earth and *man,* for whom God made the world.

That merchant prince was right who said "the greatest quality in a successful merchant is 'to know how to recognize his losses and deal with them;' " and few attainments are of more value in anyone, especially the follower of Christ, than to find his own

limitations and organize them so that he may turn failure, defeat, into success.[1]

But Christ might have avoided all suffering. The devil suggested the plan and indicated the way of escape from the cross. No need to suffer hunger, said he, command this stone that it be made bread. You desire to call the attention of the people to yourself, why go wearily from village to village preaching, and healing? Cast yourself into the midst of the worshippers from this pinnacle of the temple and everyone will know you and recognize you as one possessed of supernatural power. He showed him the kingdoms of the world, and as he showed, he said, all this power will I give you if you will fall down before me; no need of enduring the cross. It is needless to say that had Christ followed Satan's suggestions the human race would still be where our first parents put it, and the purpose of Christ would have been defeated and this greatest exhibition of the wisdom and love of God would never have been known by men or angels. Christ's suffering was voluntary and vicarious. He had power to lay down His life and to take it up again; but He was not compelled to lay it down, nor was He compelled to redeem humanity, except by the compelling fact of man's need and Christ's loving, benevolent nature. Had He remained "in the bosom of the Father" the perfection of His divinity would have remained unsullied; but not only would humanity have remained in the bondage of Satan and its density unattained, Christ would have forever forfeited "that

[1] *Bible and Spiritual Life.*

glory in the highest'' that will finally come to Him through the finished work of redemption and from the multitudes of the redeemed.

So there are many burdens we can avoid and much selfish ease we can enjoy, but we will miss the glory that comes from sacrifice and the development of character that results in the patient endurance of affliction.

There are many burdens we need not carry. There are many who are saved as by fire, who refuse to share the afflictions of the people of God for a season, but they have far to go in the life to come before they reach the first milestone which others had passed on earth in the development of character. It is still true that the man who will come after Christ must deny himself, must take up His cross and follow Him along the pathway of patient endurance. The ''corn of wheat'' that is laid up in the granary abides alone. Only that which is buried germinates into the stalk and the golden grain that feeds the multitudes.

''We must all appear at the judgment seat'' (ta bamata, Rom. 14:10). Then the selfish, unprofitable servant will for the first time realize how by his selfish, restricted living he stunted his growth in eternal life and lost the reward unselfishness brings. The grace of God alone can bring such through the portals of heaven and nurse into being and vitality their impaired and stunted life.

So much with regard to the afflictions of the righteous; granted that they are many and that they are due not only to an environment peculiar to the

age in which they live, but to organic disorder and hereditary physical imperfection; but the Lord delivers them finally and forever from them all. They realize that the everlasting arm is round about them all the way, and they sweeten the life in heaven because the relief will be so great when the burden is laid down, and the heavenly environment will be the more enjoyed.

Above all let us bear in mind that notwithstanding the presence of trial and affliction, "God is love." The man of sorrows, who was acquainted with grief, from Whom the world hides its face and esteems Him not, made that revelation of God and He is too wise to err and too loving to put upon us any burden the heavier end of which He is not willing to bear; moreover He made that revelation to John who is our brother and companion in tribulation, and made it whilst John was in banishment because of the testimony of Jesus. During that banishment he saw the new Jerusalem coming down from God, and saw his own name written on one of the twelve foundations. Surely that vision paid him for his banishment and all that he endured in the mines of the barren Isle of Patmos. He alone learns the true meaning of suffering who has caught a vision of the significance of the suffering Christ. But what about those not so enlightened? There are millions in every age who are never regenerated, who in fact have never heard the name of Christ, and who do not cultivate the fruit of the spirit—what about them?

Surely there is a question which concerns the

Christian more vitally than the salvation of the unenlightened heathen and God's relation to that salvation. It is the question of what the Church has done for the salvation of those "perishing millions." How has she heeded the injunction, "Go teach all nations"? She has been playing at missions and merely teasing the devil so that he maliciously laughs at the weak efforts made for heathen salvation. Here as elsewhere we must look at the teaching of the word. Perhaps the Lord has said so little about it because He wishes to arouse the conscience rather than gratify the curiosity of the Church. Paul throws some light on this great subject (Rom. 1:18-32). More explicitly still he says (2:11-16): As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law (for not the hearers of the law are just before God, but the doers shall be justified.) For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves: which show the works of the law written on their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Now, read immediately in connection with these words, Rev. 20:11-15. We quote in part: "I saw a great white throne and him that sat thereon, from whose face the earth and the heaven fled—and I saw the dead both small and great stand before God; and the books were opened, and another

book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works—and whosoever was not found written in the book of life was cast into the lake of fire."

There are two great truths in the Scriptures: The first is that Jesus Christ died to save sinners. He came to save them with an everlasting salvation which without Him no one born of woman can accomplish. The second is that Jesus, together with those who wrote the Scriptures as they were moved by the Holy Ghost, are unanimous in emphasizing that Christ's mission was solely to make salvation possible. Jesus in John 5:26-30, says, "As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given authority to execute judgment also, because he is the Son of man. Marvel not at this for the hour cometh in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life and they that have done evil unto the resurrection of judgment." The parable of the wheat and the tares asserts the same. Lest any one should miss the fact of the burning of the tares in its spiritual application, Jesus himself explains that "the son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." The parable itself may present a figure, but the explanation of the parable gives the literal facts. In this

parable of the tares every item of the parable is explained except the fire. In both the parable and the explanation fire remains unexplained.

So too the punishment of the wicked is spoken of as death, destruction. The Saviour said to the unbelieving Jews: "Ye shall die in your sins, for if ye believe not that I am he ye shall die in your sins. Whither I go ye cannot come." Physical death for those who live in sin brings separation from the good. This separation is the beginning of "the second death." In Rev. 21:8, we are given a list of those who have their part in the lake which burneth with fire and brimstone; which is the second death. The words "perish" and "destruction" do not mean cessation of being, but that the thing is so ruined that it no longer subserves the use for which it was intended. In short if the punishment of the impenitent is not real and lasting, then the bliss of the saved is not real or lasting. The thought that man created in God's image may become the companion of the devil and his angels in a world in which, to say the least, conditions for misery and woe are beyond all human comprehension, may be awful and appalling, but nothing short of the possibility of so great a calamity could have induced the God of heaven to permit Himself to be nailed to the cross. To neglect so great a salvation is to cut off every possibility of escape from the malignity and destiny of the devil and his angels.

The declaration of the destiny of the impenitent and unbelieving is not inconsistent with what we know of God. We must believe that which we see and feel,

and that the whole world sees and feels in greater or less degree. A David wets his couch with his tears, a Job lies scraping his sores—these and many other examples of woe and suffering in a world where Satan's will and malice are constantly combated by angels of mercy.

It is sure that God does not withhold salvation from any feeling of personal gratification, or forgiveness from the finally impenitent merely from personal vindictive impulses. It is likewise true that God cannot sacrifice justice to mercy and continue the integrity of His government. Two things must not be forgotten; pardon can not in itself work moral change. If universal amnesty for evil doers really were proposed to the believer and to unfallen angels, they would protest against throwing back the flood gates of vice and crime. A demon on either side of the gates of paradise would be a demon still. It is urged that *eternal* punishment, for any unbelief and rebellion against God in *time,* is out of all proportion. The punishment of crime in this world does not depend upon the time involved in its commission. A murder may take a moment for its commission but it causes a forfeit of life, or at least segregation from all that is best and worthwhile in this earth-life. It is unreasonable to maintain that a day's transgression of the law should be followed by a punishment lasting but a day.

But surely, you say, God can grant a second probation. There are many persons in a Christian community who live virtuous lives from choice and be-

cause their educated and civilized consciences witness for truth and right in their lives and prompt them to live moral lives. All this and much more that might be said does not contradict the truth that if men believe that there will be time to repent and reform after death society becomes the loser, because of the restraining influences upon the conduct of evil men which may thus be removed. Furthermore, each day spent in abandonment to sin makes tomorrow's resistance more difficult. Even nature herself discounts the theory of a second chance. There is a day to sow and a day to harvest, and where the sowing is neglected there is no harvest. If education is neglected in youth, the time for training preparatory to the earning of a competence passes and he who will not learn must live in ignorance. So, in the affairs of this world.

> "There is a tide in the affairs of men,
> Which taken at the flood, leads on to fortune,
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."

Nor do the "shallows and misery" end with the life that now is. A life that has gone bankrupt in character and faith can not repair the loss any more than it can satisfy the great Creditor who has lent all we possess.

It is maintained that suffering and realization of loss will have a wholesome effect in eternity. This remains to be proven. When Christ lifted the veil and permitted us to catch a glance at Dives in torment and Lazarus in Abraham's bosom we beheld the

same fault finding, cruel hearted, selfish fellow Christ depicts him to have been in this life.

We do our utmost to effect reform in the criminal in these days. Perhaps we still leave much undone, but it remains a fact that few criminals come out of our penal institutions reformed men. Where there are exceptions, and where men begin a new life, it is because they accept the precepts and salvation of the great Elder Brother.

Surely here and now, in this age of spiritual enlightenment, every incentive for accepting the proffers of mercy is given to scientist and layman, churchman and peasant. What more can we expect God to do for us in the life to come? Mere suffering on the part of him who thrusts aside the proffers of compassion and sympathy from the interceding Christ has never redeemed any one. If mere suffering could bring forth a new life then the plan of salvation is a mistake and a failure and hell is an institution of mercy.

Many joke and jest about hell and its fires and experiences, and so we may joke at death but it comes to us all. "There is no power in a joke to put away convulsions and fevers. Laugh and song close no grave and put away no sorrows from 'the second death.'"

There is one gospel for all. It is "Repent and believe on the Lord Jesus Christ and thou shalt be saved." St. Paul to whom was allotted the task of presenting Christ to the Gentiles who knew nothing of the significance of the expression, "Son of Man," nor

of the Bible's conceptions of the "Kingdom of God," speaks of eternal life to these Greeks, but he insists that it is the gift of God through faith and not philosophy. The full realization of eternal life belongs to the world to come.

In closing these thoughts let us bear in mind that the greatest agony in the punishment of the finally impenitent arises not so much from their environment, though that Christ warns us, is beyond the intellect in this life, to comprehend; but it arises from the consciousness that there is no remedy and that they are abandoned by God.

In this life affliction, punishment at the hands of wicked men though in the name of the law, is ameliorated by the example of Christ and the consciousness of His presence. The history of martyrdoms of the early Church is abundant illustration of the truth of what we say. Permit this one example: Rev. Samuel Johnson who lived in the reign of James II was sentenced to be flogged. "The day appointed for the flogging came. A whip of nine lashes was used. Three hundred seventeen stripes were inflicted, but the sufferer never winced. He afterwards said that the pain was cruel, but that as he was dragged at the tail of the cart, he remembered how patiently the cross had been borne up Mount Calvary, and was so much supported by the thought, that, but for incurring the suspicion of vainglory, he would have sung a psalm with as firm and cheerful a voice as if he had been worshipping God in the congregation."

We leave this whole subject of the fruitlessness to the impenitent of their suffering in this and in the life to come, by calling to mind that God is the judge and that He will do more than we are able to conceive, in all the perplexities that come to our weak human intellects in the contemplation of the mysteries of His Government.

CHAPTER IV

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

—TENNYSON, *Morte d'Arthur.*

CHAPTER IV

THE PLACE OF PRAYER IN THE MAKING OF THE MAN

IN these dissertations on Man in the Making we have made no efforts to set forth the reasons for belief in the immortality of the soul. Whilst there are a few disciples from the school of doubt in every neighborhood, the belief in immortality is intuitive with all men however much the few may disregard and smother this intuition.

It is not in the province of the physical sciences to demonstrate the fact that the soul is immortal. So logical and scientific a writer as Prof. Henry Norris Russel, says in his recent lectures on "Fate and Freedom": "Whether we—our real selves—will outlast the termination of physical life concerns us all; and not our personal desires alone, but our strongest and most unselfish emotions—and it is no less concern, if we have any such future, of what nature it may be. . . . What has science to say here—not merely about this evidence, of course, but about the whole great problem, and what may we reasonably believe or hope? . . . We know the fate of the body; of that of the soul we can discover nothing. If it survives it must persist in a world, a realm which has no contact, or at least none which we can anyway discern. Doubtless some will disagree with me at this point, believing that there is evidence of such

contact; and the matter is so much discussed that it can not be passed by in silence. On such topics as these I can not speak with expert testimony, nor as one who has made a comprehensive study of the matter, but I did not speak without good reason a moment since, I would by no means assert that it is absurd or impossible, that evidence of the survival of bodily death by human personalities might be forthcoming, which should be of such a nature as to satisfy even the severe requirements of scientific investigation. Yet even so, if I try to imagine a crucial experiment, some conclusive test which, if successful, would settle the question of survival in the affirmative, I find myself baffled. . . . Do not understand me to say that the establishment of human survival by scientific means is hopeless. It may be that some day such a weight of well established evidence may exist, as to make survival probable. But at present we are exceedingly far from such a goal."

It is no more possible to demonstrate scientifically that God can hear and answer prayer, but like the instinctive belief in the immortality of the soul so is the fact that God hears and answers prayer.

"At their wits end all men pray." So says Shakespeare, but is not this which all men do a confirmation of the intuitive belief that it is worth while to pray? All men in all ages have prayed. Tacitus, himself a heathen, records as something unusual and unhuman the fact that in the marshes of the Rhine there lived in his day a tribe of Finns so degraded that they had no faith in prayer.

In our discussion of the place of affliction in the development of a strong spiritual nature; and of the fact that affliction is universal both in the life of the believer and of the skeptic, we emphasized the fact that affliction becomes a means of grace, a stepping-stone to heaven because it drives the believer to prayer. The place of prayer in the Making of Man is therefore an appropriate theme in the discussion of prayer.

When we take into consideration the extent of the star-worlds and the exhibition of evident design and wisdom in their size and movements we are led to believe in God; but that God seems far away and (I say it reverently) very much occupied. The proof that electric energy—the electron and proton, the potency of God in the universe, evidently pervades all matter is another demonstration of infinite wisdom, but it does not emphasize the personal presence of God with the individual. It may be a strong argument of the pantheism that modern cults are trying to introduce into the faith in God's imminence and our personal identity with God. The life and activity of a world of animalcules existing among the molecules of a drop of water likewise demonstrates His creative skill and fills us with awe and wonder at the fact that at least in their creation, if not in their preservation, God was near. All this and much more make it quite as credible that God can and does answer prayer, as that God is too busy or that he has delegated the perpetuity of the universe with all its diverse and myriad forms of life to blind law or chance.

Is it not because the world, yea even the church as well, has so little faith in the efficacy of prayer that men pray so little? Except when a great calamity drives a nation to its knees, except when affliction and imminent death invades the home, we neither pray or study the example of others in prayer. In short there is no duty or privilege the modern church so much neglects. In this generation she neglects intercessory prayer as a means to the accomplishment of her great purpose, the evangelization of the world. We admit there are shining examples to the contrary, but these exceptions go far in proving that we have lost the connection between intercessory prayer and the conversion of whole communities to a living faith in Christ. It is habit, constant practice—prayer without ceasing—that lifts prayer from the low spiritual level to which we relegate it and puts it into its rightful place, the place of power and victory over the kingdom of darkness.

Sin discourages the prayer habit and when the love of pleasure deadens the spiritual life, long prayers may be continued "in the market place" where creeds are no longer vital and where the questions of the day more than salvation through faith in the divine personality of Christ and atonement for sin are discussed. John Bunyan said, "The sinning kills the praying if the praying does not kill the sinning." "If I regard iniquity in my heart the Lord will not hear me," says the psalmist (Psalm 66:18).

Confession of sin and repentance have always preceded the victories of prayer. Absence of a sense of

sin and unworthiness deadens the prayer habit of the individual and consequently makes a prayerless and formal church. During the great revival in Boston in 1878, Joseph Cook in his "Monday Lectures" relates the incident of Mr. Moody approaching a "somewhat rough man of affairs," asking him to try the experiment of prayer. "I know very little of this thing," the man replied, "but I am willing to be sincere in one prayer at least." "Very well," said the evangelist, "Let us kneel down here and now, together; and do you say from the depth of your heart, 'God be merciful to me a sinner,'" "The merchant did that," continues Joseph Cook, "I suppose from what followed that he did it in a genuine way. Certain it is that there struck across that man's countenance a beam of light like the sun, a peace and illumination unknown to him before. He arose, saying, 'this is a singular experience. Do you, my partner, as I have done, and perhaps there will be similar results.' The partner was a skeptic; but he knelt and offered the prayer, 'God be merciful to me a sinner,' and he rose up, smitten across the forehead with the light that falls out of those ancestral spheres from which all souls come and into which all men haste. Facts like these are the chief news of this serious day."

Prayers strengthen faith. It may begin in a mediocre faith, but it continues with ever increasing power. So much did our Lord emphasize it as essential to successful prayer that He said: "Whatsoever things ye desire, when ye pray, believe that ye receive

them and ye shall have them" (Mark 11:24). It must be borne in mind that what St. James says of his brethren in his day is equally true in ours: "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). It is likewise true that he who has formed the prayer habit lives on the higher planes of spiritual life and "tastes the power of the world to come." He will consequently ask according to the will of God. "This is the confidence we have in him that if we ask anything according to his will he heareth us" (I John 5:14).

After these somewhat desultory statements concerning prayer let us emphasize the thought that the history of prayer is coeval with the history of the race. In the days of Seth when men still lingered under the shadows of Eden, it is significantly said, "Then began men to call upon the name of the Lord." Even when men wandered from God and the imaginations of the heart were evil only continuously, He had an Enoch who walked with Him, a Noah who found grace with Him. We are told much of what God told him but little of what Noah said, much of what he did as the result of this constant communion with God.

The brevity of the prayers and requests of the patriarchs is no evidence that their prayers were few and far between. Their petitions are synchronous with their altars and sacrifice. The calls of Jehovah followed closely on their prayers, for it has never been characteristic of Jehovah to call men to a great service who did not seek Him.

Moses' recorded prayers are brief, even when they ask so great a thing as the life and perpetuity of Israel. When Miriam is taken with leprosy at the request of Aaron who dares not himself present the petition, Moses voices the desire of his own heart as well as that of his brother in the simple words, "Heal her now, O God, I beseech thee." The longest and most intensely intercessory prayer of Abraham is for the sparing of Sodom, probably because his own nephew, worldly and carnally minded, dwells there. The prayers of David are vehement as well as intensely devotional and poetic. He prays for the crushing of his enemies with license because his enemies are also the enemies of Jehovah. His petition for deliverance from the guilt and dominion of sin reveal his intense humanity and his sorrow at the break his sin caused in his fellowship with God.

The exile so long prophesied to overtake Israel because of his idolatry, when it finally takes place, produces a spirit of supplication and confession in the hearts of the great patriarchs, such as Daniel, Ezra, Nehemiah. In answer to their prayers God permits them to see the unfolding of His kingdom not only in the restoration of Israel but in the work and salvation set in operation through the Messiah.

The Christian's conception of prayer comes to the world through the prayers and prayer habit of Jesus. He raises prayer to its highest plane, no less reverent than the prayers of Old Testament patriarchs and saints, but more trustful because of the new relation between God and His people introduced by Christ. His

model prayer, "The Lord's Prayer," has become a much used and much abused prayer, either it is prayed or made a "vain repetition." The prayer is given in two definite forms, not the same in words but similar in significance, showing that whilst true petition embodies the same thoughts it need not be expressed in precisely the same language. The very first words introduce God in a new sense and relation: "Our Father." In the Old Testament when God is called Father, it is as Father of Israel—as a nation distinct from other peoples, but from henceforth (Jesus emphasizes in the Lord's Prayer) we approach God as individuals and our relation to Him is filial. The whole prayer is at once individual and universal, emphasizing the unity of mankind as well as his individuality, in unity with Christ to God as our Father who is in heaven, whose name must be respected and reverenced, His will must be made supreme and His kingdom universal. The prayer was given on at least two separate occasions, but it is in the two forms essentially the same (Matt. 6:9-14; Luke 11:2-4).

Our relation to God, His supplying our daily need is set forth in "Give us this day our daily bread;" our communion and fellowship is implored in the pure life implied by those whose transgression is forgiven and who forgive others their trespasses and are delivered from "the evil one." The petition for daily bread emphasizes the importance of the simple life, the social equality of all God's children. It hints that the luxuries of the rich are to be shunned and

great possessions which produce social inequalities to be avoided. In short, the Lord's Prayer is a model prayer for us. It embodies the chief features of all Christ's prayers so far as we can know them. To keep one's self in the love of God means fellowship with Him, growth into His likeness and our advancement on the way to the goal of our highest development and noblest achievement.

"I thank thee, Lord, that thou hast hidden these things from the wise and prudent and revealed them unto babes" is the confidence of Christ in God that we also will attain that understanding with God that He, Christ, has attained. The comprehension of the deep things of God is evinced by the revelations the Epistles contain concerning things to come—the "pharousia," translation of the saints, resurrection of the dead. All these great doctrines were given to the world through humble fishermen, the babes in Christ grown to men because of association with Christ whilst on earth and through prayer to Him after His ascension.

It is not in the province of these papers to enumerate and dwell upon all the prayers of the Apostolic Church which God heard and answered in times of extremity when victory seemed about to be turned into defeat and when persecution seemed about to stamp out the new religion. We can not, however, pass in silence the account of the deliverance of Peter from prison in the very night during which the disciples were in continuous prayer. This is one of the outstanding examples in the Church of God's ability

and readiness to help in time of direst need when all human resources have failed. The deliverance was accomplished by such supernatural phenomena that it is impossible to explain them away by calling them a delusion. Both the friends of Christ and Peter and their enemies were effected in the results of that night of prayer. His deliverance was not owing to a combination of fortuitous circumstances or mere coincidence in which natural forces aided the expectant faith of the prayers. One of the astounding facts is that those praying did not have the assurance of faith else they would not have said to Rhoda when she, in answer to Peter's knocking at the door, saw him standing and then rushed away to announce that their prayer was answered, "Thou art mad." So insistent was their unbelief that when she reiterated that it was even so, they said, "It is his angel."

We all have heard and some of us have seen George Mueller, one of the great men of the nineteenth century—great in purpose, great in faith and great in prayer. One of us as a young man heard Mr. Mueller say one of the purposes of his life has been to demonstrate that the God of today is steadfast in His promises made to the believer centuries ago. Let us quote from the history his life (in his orphan work). "He began with one school, but on May 28, 1882, he had seventy-two, of which thirteen were in Spain, attended by nearly one thousand Catholic children, one was in Italy, five were in the East Indies, six in Demerara and Essequibo, and the others were scattered throughout England and Wales. He began

with one Sunday school; on May 28, 1882, there were thirty-eight connected with the institution. There were then in all these various schools nine thousand six hundred and seventy-one pupils. All of them were established simply through the instrumentality of faith and prayer; and though the annual expenditure connected with them has for many years been 9500 pounds sterling, no one has ever been asked to contribute toward their support, and every shilling continues to be obtained in the same manner."

Lest my reader should think that I am relating stock illustrations of remarkable answers to prayer, let us recall the words of L. L. Legters published in the *Sunday School Times* of January 14, 1928: "It has been the policy of the Pioneer Mission Agency to look to God to supply the funds needed to carry on the work, and, so far as funds permit, to give all service free. So when giving five months' time to a certain mission organization to stimulate interest in their Indian work, that I might have God's seal upon it, I asked him to send in money for the first part of the work from outside sources. I was in an eastern city and about to leave town when the telephone rang. An unknown voice inquired, 'When are you leaving?' 'I am about to leave now,' I replied. The voice said, 'I want to see you a moment. I will wait for you in the station.' On arriving a man met me and handed me an envelope, saying, 'This was sent you by Mrs. ——.' Later I opened the letter and read, 'I am enclosing this money. While praying, God definitely impressed it upon me that I was to give you this. I

have just learned that you were in town.' I had God's seal. I continued on my way making a journey of more than eight thousand miles, and God sent in the funds as they were needed. The last week of this trip I was in a Pacific coast city. A man telephoned me to have lunch with him. During the meal he inquired of me as to the time of my leaving. I said, 'Next Monday.' He asked whether I had funds for the trip to Chicago and I told him I had not. 'Aren't you worried?' he asked. 'No,' said I; 'why should I be?' 'I just wondered,' was the reply. On Saturday he told me: 'I have been in great distress and need this week. There is no doubt in my mind that God sent you and left you without funds, that I might have a living example of need without worry. I thank God you were not anxious.' But I still had no money and I was to leave on Monday morning. On Sunday I spoke in several places. On Sunday evening I told of the needs of the Indian work. The last hymn was sung, the people were standing, and the minister was ready to pronounce the benediction, when he turned to me and said, 'Do you object to our taking an offering?' 'No,' I said, 'it is your church, do as you like.' The people sat down, an offering was taken 'for the man who spoke to us, for any need he may have.' When the money was counted there was just enough to take me to Nebraska.''

We have quoted at length this remarkable record of Mr. Legters because it is such a fine testimony of what the Lord does for those who implicitly trust

Him. The reader will permit an additional paragraph: "I had promised a niece to see her in Nebraska, if possible. Nothing else was possible. When sitting in the train, I wondered what I would eat during the three days' journey. When reading my Bible that morning, the first text to greet my eyes was, 'For your heavenly Father knoweth that ye have need of all these things.' That was quite satisfying, so I sat down in the observation car to rest and enjoy the trip.

"After a while a man sat down next to me. He told me of what seemed to him an unnecessary trip he had to make from Boston to settle a minor matter, and the unreasonableness of having to return by the line on which we were riding. We discussed the inefficiency of present-day help, the beauty of the hills, the carelessness of campers. When the waiter announced that lunch was served, the man asked me to sit with him at lunch as he did not like to eat alone. And so we ate this time, and again and again. As we walked to the depot in Aberdeen, S. D., we passed the lunchroom. He laughingly said, 'By the way, we have had no lunch together today.' When he left me he put enough money into my hand to take me to Chicago."

In this way Mr. Legters does his missionary work, solely trusting in the Lord for his supply, and He has never failed him.

There is no other work in life in which the Lord so wonderfully shows His willingness to answer prayer as in the work of bringing men to Christ. From the

days of the apostles until now, all great revivals have been preceded, inaugurated by prayer. At first perhaps one or two becoming impressed with the need of spiritual life and work in a community, then the united prayer of a whole congregation or all of the churches in a neighborhood. There have been great awakenings without much preaching, and little or no organization, but there never has been a true work of grace from the days of the apostles, we reiterate, without much fervent prayer.

As in that first manifest presence of the Holy Spirit, on the day of Pentecost, when "they all with one accord steadfastly continued in prayer," and "they were all filled with the Holy Ghost," and three thousand were added unto the Church and the Church began its career through the centuries, God put His stamp of approval and coöperation on the spiritual, the real work of the Church, until now when the Church pines because the fires of devotion are smoldering on her altars, we have lost, many of us, a sense of need of simple prayer. At home and abroad the Church expends her best efforts in the work of education and social work, no longer insisting on repentance and faith in the crucified Christ as the only means of salvation.

Let us call attention to the history of the great revivals of the ages and see how they began and grew in power: "The Great Awakening" in the eighteenth century began with the "Call to Prayer." For many years Charles Finney was the outstanding human agency in the great number of conversions of his

day. In the State of New York alone 100,000 persons connected themselves with the churches as a result of this work. Says Mr. Finney in his autobiography: "Here I must introduce the name of a man whom I shall have occasion to mention frequently, Mr. Abel Clary. He was the son of an excellent man and elder of the church where I was converted. He was converted in the same revival in which I was. He had been licensed to preach, but his spirit of prayer was such—he was so burdened with the souls of men—that he was not able to preach much, his whole time and strength being given to prayer. The burden of his soul would frequently be so great that he was unable to stand, and he would writhe and groan in agony. I was well acquainted with him, and knew something of the wonderful spirit of prayer." He goes on to say, "I knew at the time a considerable number of men who were exercised in the same way—Father Nash, as we called him, who in several of my fields of labor came to me and aided me, was another of these men that had such a powerful spirit of prevailing prayer. This Mr. Clary continued in Rochester as long as I did, and did not leave it until after I had left. He never, that I could learn, appeared in public, but gave himself wholly to prayer."

Sometimes a solitary figure has stood alone, the apostle of prayer, the forerunner of some great spiritual movement among what seemed impossible people. David Brainerd among the North American Indians is such an example. This man, known as the Indian Apostle, knowing the greatness of the self-

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imposed task, spent days and nights before God. The old anecdote is oft-repeated of how, when he was about to enter a new village in his evangelistic work, the Indian chief sent several of his braves to massacre him; but they found him on his knees speaking apparently to an invisible being. So earnest was he that he was unconscious of the braves who stalked him and of a rattlesnake which they saw coiled and ready to strike behind him. Then from some unknown reason it quietly uncoiled and was gone. The account of that incident carried to the village chief gave Eliott free and safe access to the village and resulted in their embracing Christianity.

Time fails in even so much as referring to the history of the revival of the established church, the planting of new missions and the turning of thousands from darkness to light. Let us call attention to only one instance, that of the "hay stack" prayer meeting and its results—the sending out of 100 by the China Inland Mission in 1887, one of the latest of these marvelous revivals in the heathen world and the work of missions.

There are many people in the world who do not pray to God in the name of Jesus Christ, and do not care whether anyone does; but there are also thousands who deplore the fact, and who feel that the charges brought against the Church are all too true solely because she has—if not *lost*—ceased to live in the potency of prayer.

Let us suggest that it is incumbent upon those who believe in prayer more than they believe in those

who scoff, to revive united, concerted prayer for renewed faith in the inspiration and integrity of the Bible and prosecution of the work entrusted to the Church of the living God the "pillar and ground of the truth." Prayer for the individual leader, pastor, missionary, theological teacher, prayer for the individual church of which "I" am a member, for the community, city. The most urgent subject for our prayers is the revival of the Church; that accomplished, and it will answer all other questions, ecclesiastical, social and national.

We have said enough to prove from the facts in the history of the Church that God is both able and willing, in fact does answer prayer. We have also seen that the prayer habit produces godly men and women. The men who have kept the fires of devotion burning are also the men who have either themselves preached the gospel to the heathen or enthused the Church to send missionaries to them. They have restored the image of God in man by quickening the life of which Paul speaks when he says (I Thess. 5:23), "I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus." They have "converted" them, making them moral, virtuous and reliable as well as reliant citizens. Surely this *is worth while.*

All honor to science which has taught how to harness the water-fall, how to hitch the car for man's service to the lightnings which centuries ago only dazzled and terrified. All honor to the men who have cleaned the swamps from death breeding miasma,

who have applied the magic touch of the sunbeam to the diseased human body, and who have so perfected medical science that human life is greatly prolonged; but back of them all is the man, the woman, the child, who prays. Only where men pray to God in the name of Jesus Christ are these wonders being wrought. Yea, the miracles wrought by prayer are manifest in the miracles wrought by science. Science may never, will never we should say, with all its delving into the psychical mysteries of the soul discover the laws of the Spirit; will never discover the mechanism through which the little child as well as the prophet Elisha summons forth from the battlements of heaven legions of angels. The prayer of the contrite heart will ever remain the mightiest force at man's disposal.

CHAPTER V

"Dost thou love life? Then do not squander time; for that is the stuff life is made of."—*Poor Richard's Almanac.*

"So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed,
By an unfaltering trust, approach thy grave.
Like one that wraps the drapery of his couch
About him and lies down to pleasant dreams."
—Concluding lines of *Thanatopsis.*

"We live in deeds not years, in thoughts not breath,
In feelings not in figures on a dial.
We should count our time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best."
—Bailey.

CHAPTER V

OTHER FORCES CONTRIBUTING TO MAN IN THE MAKING

WE have studied the part faith, prayer and affliction have in the formation of character, through the operation of the Holy Spirit. It is almost needless to say that through communion with the Eternal, one is guided into the proper use of time and talent. Under the influence of the divine Spirit, it becomes impossible to devote one's life to sensual pleasures. It is surfeit and drunkenness that overcharge the fountains of physical and spiritual life alike as surface water impregnated with the germs of disease make deathdealing the waters of the erstwhile pure mountain stream.

Fasting rather than feasting puts man at his best. Owen Meredith, in lighter vein though he says it, utters pernicious philosophy when he says:

"We may live without poetry, music and art,
We may live without conscience and live without heart,
We may live without friends; we may live without books;
But civilized man can not live without cooks.

* * * * *

"We may live without love—what is passion but pining—
But where is the man that can live without dining."

A man's life does not consist in the abundance of the things he eats.

The pleasure in eating and every like carnal gratification, when too much indulged, brings about lack of desire and interferes with the possibility of that which is higher in our mental and spiritual make-up. Carlyle rightly calls this manner of life, "Pig philosophy." Perhaps the whole philosophy of life lies, as Epictetus long ago said, "in two words, sustain and abstain." He who makes his own happiness the supreme ideal of his life will lose himself on a narrow and deserted isle in the vast ocean of being, an isle unfrequented and isolated from the companionship of busy lives which are engaged in service for others. The happiness alone, which comes from service for others is like "the quality of mercy." It is twice blessed, it blesses him that gives and him that takes. Service for others has made the sum total of life's highest achievements, even though it has not always been rendered entirely without thought of self. Without self-love there is not the highest service for others, because achievement for the sake of others makes life's highest reward. Such service is gratifying to self and others, and in it lies life's highest happiness, for true happiness does not arise out of self-gratification. God's highest happiness (we say it reverently) consisted in service. Service is the supreme motive for His existence, and He so created man, and for this the universe exists.

The life that departs from this supreme ideal is sure to end in disaster. When Sir Francis Bacon was

in his forties he wrote in a private memorandum, "Believing that I was born for the service of mankind, and because I regard the care of the commonwealth as a kind of common property, which like the air and water, belongs to everybody, I set myself to consider in what way mankind may be best served and what service I was best fitted by nature to perform."

He found his sphere and achieved an enviable career, but when he was considered the most learned man in the British Empire, and had become powerful he bartered his reputation and his honor, and sacrificed the ideal of his young manhood. The consequence was that although he bequeathed the achievements of his learning he died of a broken heart.

We again affirm that he lives most for self who forgetting himself lives most for others. His talents and the progress he makes because of the right use of his talents, becomes a part of the great community-store to which God and angels, as well as his fellowmen, come for service, and by the help of which the purposes of God in the world are accomplished. Surely in this lies the happiness of self because in it lives the happiness of the universe.

The happiness of angels and the purpose for which they were created, is service. Ministering servants is what the apostle calls them; and their ministry is for them that are lower than they are. This plane of service to the lowly and them that are lower is the source of their happiness. We seek for some sphere of service which is to those who are superior than the rank and file, but the happiness of the unfallen angels

lies is the fact that they are all ministering servants to them that are to be heirs of salvation. The highest test for service is whether it is God-appointed, and its greatest reward lies in our fidelity. This plane of service to the lower is the glory of Christ as well as of men and angels.

For this service spiritual qualifications are necessary, aside from natural talents and adaptability. Devils are incapable of this service because they have not the spiritual endowment. They lost it when they rebelled against God. The spiritual qualification comes through righteousness, and this righteousness is the gift of God. Righteousness is the goal of life. It makes us heirs of the kingdom of God. It introduces us to a new world with old and new things to do. It is better, therefore, to be right than to be comfortable. The first to be said concerning this righteousness is that it is the gift of God, that it brings fellowship with God, but it no more ends in this than the wisdom, righteousness and love of God end in him. It must give expression in action. The Apostle Paul was happy because he was at peace with God, though he knew that bonds and afflictions awaited him in every city, and they awaited him because he persisted in giving expression of his righteousness in preaching Christ and Him crucified, the power of God unto salvation. He whose righteousness reflects God, gives in his daily life to all with whom he has dealing, a vision of God. He may have had the same heredity and environment as those to whom he gives the vision, but he has exalted himself above his environment;

he has crept out of the obscuring mists of the valley in which he once dwelt and has begun to climb the mountaintop from which he will enter the Celestial City. He may eat the same food and support himself in the same work that his companions have, but he surpasses them like "a Michelangelo who used the same pigments and bristles that his fellow craftsmen used, painted a Sistine Chapel whilst they painted sign boards and them none too well."

The lack of righteousness is the crying crime of the age, because it is the cause of all of our other shortcomings and sins. No matter how much we laud the age in which we live, the number of crimes and their atrocity, the breaking up of homes by the processes of easy divorce, are some of the symptoms of decline and decay of present day civilization. We boast on the one hand of the fact that there never were as many Bibles in as many languages, and on the other we bewail the ignorance of the word on the part of the younger generation, and lament the fact that there never was such an age of doubt in the integrity and inspiration of the scriptures, and that the doubters are among those who teach infidelity to the Bible instead of faith in the Bible. We realize that the greatest danger to the Church arises from her false teachers whom she nourishes and whose infidelity she abets. In her anxiety to be all things to all men she has stripped herself of that which was her distinguishing charm before the world, and is masking in raiment that despoils her of her power. There is a stooping which is as debasing to him who

stoops as it is debasing for those to whom we stoop. He who stoops to lift raises both himself and those to whom he stoops. He who stoops to hide what was once his charm has lost what he had before he stooped.

Robert Livingstone stooped in service to raise the benighted African. In so doing he touched his dark brother with the magic of Christ's love and at the same time achieved a glorious immortality, in the light of which the resting place of his mortal remains in Westminster Abbey is as nothing. Lowly fishermen and artizans, noblemen and kings are all put into the same crucible of the refining spirit of the living God and come out transformed into workmen to which angels are ministers and whom posterity delights to honor.

So it has always been when the world was at its best, and so it must be if there is ever to be a millenium. The glory of life comes not from what we possess but from what we reverence in the life of those worthwhile. Such reverence makes us worthwhile also. Mark Twain near the close of his life during which he made countless thousands laugh, said, "A myriad of men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over each other. Age creeps upon them, infirmities follow. Shame and humiliation bring down their pride and their vanities; those they love are taken from them, and the joy of life is turned to aching grief. The burden of care, pain and misery grows heavier year

by year; at length ambition is dead, pride is dead, vanity is dead; longing for release is in their place. It comes at last—the only unpoisoned gift earth ever had for them, and they vanish from a world in which they were of no consequence, where they achieved nothing, where they were a mistake and a failure and a foolishness; where they left no sign they had ever existed, a world which laments them for a time and forgets them forever. Ultimate reality is physical and no more." The great humorist's lament came to him because he had lost faith in the ultimate reality, the inheritance incorruptible, undefiled and that fadeth not away, and in the Christ who begets men again and makes them worthy.

The glory of life comes out of that which we reverence. We must look up, not down to get life's inspiration, and be responsive to that which is above. "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." We stop, look and listen, at life's crossings and milestones and then take the wrong direction and so miss the goal of life.

He who boasts that he sails his ship by the compass but at the same time has surrounded his compass with so many neutralizing forces that his needle veers from the true pole will never bring his ship to port. He who says he sails by the stars but knows not his stars, is bound to lose his way even when the night is clear. There is a boasted faith in the Bible which is more dangerous than open denial. A belief in inspiration but an inspiration of one's own imagining is worse than a denial of inspiration. It is perhaps

worse than to believe that parts of the Bible are inspired and others lack even illumination, because there are as many degrees of inspiration as degrees of imagination on the part of the reader. We put our intellect above inspiration.

The importance of the reading and study of proper literature dare not be overlooked and neglected for the man in the making. We spend much time in reading. Books were never as plentiful as now—good books, bad books. There are so many species of the genus book, so many bad books that it is difficult to determine which bad book of its kind is the worst, those which the U. S. Postal authorities debar from the mails, or those which go through, masking under the euphonious title of "recent investigation." The sex literature of today lures the young into wrong and immoral habits quite as much as it deters. The true story if pernicious in plot and detail creates impure thoughts which lead to wrong practices quite as much as the "sex novel," every part of which is overdrawn and falsifying of right standards of living. All of these, granted that they were written to deter (more frequently because author and publisher are trying to produce a "best seller"), nevertheless are more successful in awakening a morbid curiosity, or exciting a spirit of adventure which becomes dissatisfied with real life.

The detailing by the daily paper of just how the crime was committed supplies all that is needed for the illy balanced and idle in working out plans for the perpetration of all manner of crime, and plunges into

a new series of crime. Our youths fill their minds with stories and screen depictions of the extraordinary and thrilling until they are unfitted to adjust themselves with the real, the prosaic events of their every day life. What is worse their morals are corrupted and their tastes for good wholesome literature vitiated, so that the Bible and the committing of Bible verses does not interest them. The rising generation robs itself of all the moral stimulus and the sustaining power of Bible doctrine which was so helpful to our fathers.

The Scotch would never have become the strong, sturdy people they have been for centuries had they not literally hidden the word in their hearts, so they could repeat whole books of the Bible and repeat many of the psalms. We, on the other hand, in this generation fill our minds with light and pernicious literature until the reason is clogged and unfitted for best thinking, the judgment perverted so that we are unable to discern the true and good. The imagination is "crowded to the doors," with all this stuff that takes "first prize" so that there is "standing room only," for what once occupied front places in the training of the young. "What do you read?" says Polonius to Hamlet; the prince answers, *"Words, Words, Words."* The trend of the age is for words, words, if they stimulate the imagination, and hold temporary interest. We have asked high school pupils, "How many books do you read," "Oh, five or six this week." "What have you read?" "Oh, I don't recall, but they were mighty interesting."

This is the reading that many of our young people do, but "words, words, words," are like the stream impregnated with calcium, that coats, conceals, the vein of gold, so that the expert miner alone can determine its presence and bring it to the light and world commerce. The "words" the young and old read and become excited over, or forget with the reading, nevertheless have their effect, corrupting silently, but none the less effectively, the taste for better things. Truly it has been said, "Except a living man, there is nothing more wonderful than a book." If this is true of all books it is particularly true of the Bible. It as no other book reveals us to ourselves. It searches the deepest recesses of the heart and lays bare the real motives that regulate and govern our lives. It leads us to see ourselves as others cannot see us. When we yield to its soul searchings, it brings us to the great Physician who can recreate our spiritual life and give us healthy thought-habit. If, therefore, we wish to find the real reason for our moral and spiritual delinquency, let us be candid and admit, it is because we have lost faith in the inspiration and inerrancy of the scriptures, and the consequent neglect in reading and study of the sacred volume, have inevitably followed. It is for this reason that those who are at work dispensing atheistic literature and enmeshing the high school children in membership in atheistic societies, find in young America a germinating soil. All this and much more, we need not argue, hinders man in the making.

Another reason for the decline in the moral and

spiritual life of the people of this generation is personal lawlessness. Men judge some laws upon our statutes as being too puritanic, and an interference with personal liberty—license they mean—so they evade them, break them, and in each permitted violation the standard of right living is lowered and the prosperity of the community, the state and the nation is menaced. Our temperance amendment to the Constitution is a notable example of how men will stand in the light of the advancement, financial, physical, moral and spiritual, overshadowing every good with the desire for gratification of their own appetites.

It was law-breaking and disobedience which brought death and all our woe to the race in its infancy. It is disobedience and the lack of faith that keeps men out of heaven and eternal life. The first lesson that "Man in the Making" must learn is that the authority of God is supreme. It is true, God is love, but He is righteousness also, and He can not sacrifice justice and righteousness to love, because love itself demands obedience and respect. The lack of obedience and respect breaks the heart of love.

Every city has its own laws. They should all of them be founded on justice, and most of them are. The same is true of state and national law. Even the comfort and luxury of the individual must be subject to the highest good of the greatest number. We see the sad results where this principle in government is sacrificed. Russia is the outstanding example of what follows when the mob with a few unprincipled men

seize the reins of government and try to subjugate it to their own selfish and corrupt wishes. The régime of the czars, unjust in many respects, was infinitely better for all concerned than Bolshevism. The first step of a new civil régime is to put someone in authority (woe to the nation when the someone in authority is unprincipled and sacrifices the good of the majority to the class which created him) and the one in authority, from the very nature of the case must demand obedience.

God is love, but supreme love is based on obedience. This is true of mother love, family love, which rests on loyalty and is the best type of God's love. A young man loves and marries a loving but high-minded, virtuous young woman. Children come. From henceforth his home is the center around which his heart turns. She controls his affections, his passions, fires his ambition, and applauds with the loyalty of her entire being his best efforts. Let him prove unworthy of her devotion and her affection is turned to loathing, or at least her heart is broken. She will be true and tender in every fiber of her being when misfortune overtakes him, but she will not be scorned without manifesting her deepest resentment. God's love is like that, for to be experienced in its fullness He must be obeyed. He will forgive and support the weak and stumbling, but He can not be disobeyed and scorned. In the making of the man there is nothing more essential than obedience. God must be obeyed. Obedience is required by all governments, orders and employers. Jesus said, "I came down from heaven

to do not mine own will, but the will of him that sent me." Again he says, "My meat is to do the will of him that sent me, and to finish his work." Obedience nailed Jesus to the cross and authority left Him there to die. He came to redeem obedience from forbidden severity. "Whosoever shall do the will of God, the same is my brother, sister, mother." Surely what was necessary for Jesus is necessary for the "brother, sister, mother." Obedience may not leave the print of the nails nor the wound of the spear, but it leaves its mark by means of which our fellow servants, the angels, recognize us.

St. Martin of Tours, sat in his cell in holy meditation when there came a gentle rap. "Come in," said the monk. A stately form entered with face concealed. "Who art thou?" said the saint. "I am the Savior," replied the stately form. "Where then is the print of the nails in thy hands?" Then the stately form faded and the true nature of the devil was revealed. The story has its moral for every man who would walk the way that Jesus trod.

In all His vast universe God is the law-giver, and the harmony and joy of heaven consist in obedience to the supreme law-giver. It is no doubt true as Shakespeare makes Cardinal Woolsey say, "Cromwell, I charge thee, fling away ambition. By that sin fell the angels." Their ambition, let us remember, prompted their disobedience, which was the true cause of their fall. It was their ambition in action. God has the right to be obeyed because He alone is wise and He made us and we are the "sheep of his pasture." His

laws in the physical universe must be obeyed; gravitation, time and tide, they wait for no man and no man can defy them. In His spiritual universe the same steadfast obedience is demanded to His unalterable law though He temper the law with mercy. He, therefore, who would grow in grace must comply with God's law in the imparting of that grace. "If I regard iniquity in my heart the Lord will not hear me," is the statement of a fact that endures, and it is as much of a fact as the law of gravitation. Disobedience is to be out of harmony with God and consequently His will can not work through us. The success of Christ's mission depended upon His obedience to His Father. Of this obedience Satan tried to dissuade Christ at the beginning of His ministry. He said, "all this power will I give thee, and the glory of them— If thou, therefore, wilt worship me, all shall be thine." There is no glory for man or angel that takes the devil's way to achieve it.

What is the gist of the whole argument? We all seek "for glory and honor, immortality, eternal life," but it can be attained only by patient continuance in well doing. There is in all of us, "A secret dread and inward horror of falling into nought. The soul shrinks back on herself and startles at destruction. 'Tis heaven itself that points out an hereafter, and intimates eternity to man," (" 'Tis the divinity within us.") Let us figure to ourselves the thing we like, and then build it up, but not as chance will have it, on the rock of sand. Let not "Thought be tired of wandering o'er the world, and homebound fancy run

our bark ashore." Let us, therefore, as we think of the highest good this life can attain, achieve the greatest victories it can win,

"Let each new temple, nobler than the last
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thy outgrown shell by life's unresting sea."

CHAPTER VI

"Thou shalt call his name Jesus . . . For the Lord God will give unto him the throne of his father, David."—Luke 1:31-32.

"Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19:28.

"And I saw a new heaven and a new earth. . . . And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people and God himself shall be with them, their God."—Rev. 21:1-3.

"Talk health; the dreary never ending tale
Of mortal maladies is worn and stale.
You can not charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you
And God shall hear your words and make them true."

CHAPTER VI

THE LIFE TO COME

IN going by water from Philadelphia to Wilmington the traveler passes Hog Island. During the World War this was used by the United States government for the building of ships intended for the Merchant Marine. After the war scores of these ships were moored close by. They lay there for years, but everyone knows they were not built for the purpose of rusting away at their mooring, but to sail to distant ports in the interests of world commerce. Anyone who knows anything about the marvelous construction of his body is led to exclaim with the Psalmist, "Lord I am fearfully and wonderfully made." This reflection deepens as one studies the transcending wonders of daily life, its physical functions, its powers of sense perception, and translation into mental concepts. The intellect though dependent upon a physical organism through which to gain its knowledge gives evidence of its independent existence, its perpetuity independent of the throb of the pulse, or sense perception. There may be no evidence in the daily functions of our physical life and mental activity, that the soul can again in some future life call to its aid its physical organism. This we admit is a matter of revelation; but is it not true that the marvelous creature we denominate a human being carried with him in his daily activities, his intellectual

accomplishments, the intuitive belief of a future existence? Like the vessels mentioned above, we opine that we were not created to live this physical life and then to remain in "the graveyard," any more than that the ships were made to rust in "the navy-yard."

It is true we have constant evidence that separation between mind and body is sure to come, at least for a time. Each passing hearse and every opening grave corroborates this. "Death is the black camel which kneels at the gate of us all." And what is more we all dread his coming as children fear the dark.

Jesus says comparatively little on the subject of physical death. He took it for granted that men realized that they must die, and He took for granted that men intuitively believed in the immortality of the soul. The two facts, death and immortality, He took little time to discuss. He constantly insisted that death, the separation of soul and body, makes little difference in the essential being of man, except that of determining destiny. He did insist that "as a man thinketh in his heart so is he," and that death can in no wise divorce him from himself. "Whatsoever a man soweth that shall be also reap." He taught this in sermon and parable. In the parable of "the Rich Man and Lazarus," He pursues the destiny of two souls after separation of soul and body—death. However men try to explain this tremendously enlightening account of two souls' experience in the life to come, this fact they can not explain away—He who speaks this parable is familiar with the experiences in

two worlds, or states of being—the life that now is and the life to come. Men after death find themselves in a different state of being, but their moral and spiritual nature remains the same—character abides. He that is unjust at the close of this life remains unjust still, and he that departed this life "filthy" will remain filthy and he that departed from a life committed to the higher and better things, will find himself pursuing that same course in the life after death (Rev. 22:11). Because this is so we studied the effect of affliction, the power of the prayer-life both upon him who lives it, and upon those for whom he prays. We tried to point out what Jesus emphasized in his interview with Nicodemus—"Verily I say unto thee ye must be born again." We tried to emphasize the fact that those who are regenerated, must nourish this new nature, this new life in their environment by modifying and improving that environment for themselves and those about them and by seeking daily help for themselves from Him who is their life. In this way christian character is cultivated, and when death comes it is transition.

"What seems so is transition,
This life of mortal breath
Is but the suburb of life Elysian
Whose portals we call death."

The traditional view that death is an evil seems to have had no place in the thought of Jesus. That death comes as the result of sin is admitted, that it comes as a direct punishment for individual sin Jesus contradicts when He replies to those who told Him of

the Galileans (Luke 13:1-5) whose blood Pilate mingled with their sacrifices. "Think not that they were sinners above all sinners, except ye repent ye shall all likewise perish." Let it not be imagined that specific sins are immediately followed by death as a just punishment, inasmuch as saints also die. Repentance does not avert death, but it averts the second death, of which Christ so frequently speaks. Christ uses the word "perish" in Luke 13 as He and His apostles so frequently use it. They do not mean when they say "perish" that the soul has ceased to be, but they use the word in perfect accord with its classical meaning, namely that it is so ruined that it no longer subserves the design for which it was intended. (Thayers Greek-English Lexicon of the New Testament.) The word is sometimes translated "waste" as in Matt. 26:8, "But when the disciples saw it they had indignation, saying to what purpose is this waste."

Death is the limit, fixed by God, of all earthly activities and earthly experiences. It has its benedictions as well as limitations. It is the release from physical suffering in the flesh and all the infirmities of old age. If dreaded by the majority, it is welcomed by others. For him who has attuned his life to that of his Master death has no sting and the grave has no victory; it is but the terminus of one mode of our existence, and the beginning of the third. Just as our birth into this life is the terminus of our first mode of existence and preparatory to our second life in this world, so death is the end of the second and

ushers us into the third cycle of our being. And yet there is a world of difference. The prenatal life incurred no moral responsibility, and whilst it prognosticated character based on heredity, was void of it.

With regard to the life after death, both Christ and His apostles assure us that it is just as real as our life in the body and more conducive to man in the making and his ultimate being. Whilst it is true that it is appointed unto all men once to die, the apostle Paul distinctly asserts that believers in Christ who are alive at His coming, will escape death. Paul's teaching on this subject of the translation are not the utterances of a crank, or one obsessed by a strange hallucination. They are in accord with the miraculous and unexpected occurrences of the Lord's second coming. He says: "Then" (when the Lord shall descend from heaven) "we which are alive and remain, shall be caught up together with them (the resurrected saints) in the clouds, and so shall we ever be with the Lord" (I Thess. 4:15). There are therefore, some who will not "pay this debt to nature," but who "will be changed in a moment, in the twinkling of an eye" (I Cor. 15:51, 52).

Bearing all this in mind, let us see what the Bible teaches concerning the life and experiences after death and resurrection of believers in Christ. We have already referred to the teachings of Christ in His parable of Dives and Lazarus. Let us learn that Christ asserts that the good and the evil were in sight of each other. Lazarus was at rest in a position of honor. Dives was in conscious suffering. Though

visible one to the other, their separation was complete and final. The character of the rich man was as it had always been: selfish, faultfinding, haughty, even though he assumed the role of a suppliant. Abraham in paradise, and not Lazarus, is the speaker, and what he says is in keeping with what Christ and His apostles teach elsewhere. There are three other allusions to the word paradise in the New Testament—one in Luke 23:43, one in II Cor. 12:4, and one in Rev. 2:7. Much has been said about the adoption of this word paradise from the Persian and that it signifies "garden," enclosure filled with rare plants and fruit trees, and is therefore a mere figure of speech. We reply, it is one of the instances where a heavenly state is described in the paucity of the language of earth. The adoption of the word into the Hebrew to describe a place and state of bliss of mortals before the fall and of the immortals in the life to come, has not impoverished the meaning of the word but has enriched and immortalized it. Little is said of paradise descriptive of the employment and enjoyment of those who are privileged to be there. Paul says of the man who "was caught up into paradise," that he heard unspeakable words, "which it is not lawful for a man to utter." From these allusions to paradise in the New Testament we learn that it was not the place on earth in which Adam and Eve dwelt in innocence and from which they were driven after Satan beguiled Eve and from which they were kept lest they "take also of the tree of life, and eat and live forever." Their living in the flesh forever would have been a

curse for Adam and Eve after they had disobeyed God. When we again hear of paradise it is the department in hades in which Lazarus and Abraham dwell and from which Dives is excluded. It seems from what Christ says to the penitent thief that all Old Testament believers went to this paradise at death. To this place Christ took the penitent thief, and from this place Christ reappeared to His disciples. Paul says when He, Christ, ascended up on high He led captivity captive and gave gifts unto men. He quotes from Psalm 68:8. He continues: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." In II Cor. 5:8 he says, "We are confident and willing rather to be absent from the body and to be present with the Lord." But Jesus is in heaven, at the right hand of the Father. Therefore those "who die in the Lord" go not to hades but to the place where Jesus is.

In Rev. 2:7 Jesus says to the members of the church at Ephesus, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This paradise is not an earthly one of an earthly prince, but it is God's paradise in which He dwells, and the fruit of the tree of life which Adam and Eve were prohibited from eating after their sin, now that they have been regenerated becomes their nourishment as well as of all who are alike redeemed. The paradise, or one like it, which was once on earth, and then after the fall, in hades,

"under the earth" when Christ had ascended no longer remained in hades but was transferred to heaven where Christ is. The order of the use of the word paradise and the tree of life, probably, is first on earth, then under the earth, then above the earth. In each place it signifies happiness, freedom from sin and communion with God. To be in it is to be "domiciled, at home with the Lord."

We conclude from all this that the righteous now at death, enter the presence of the Lord and abide with Him. This "endamasai" embodies a meaning which is embodied in the word "home," in our English derived from the Anglo Saxon, but in and among the Greeks, a communal life in which all are on an equality and have communal rights, privileges and pleasures. To the Christian "home" signifies the place where burdens are laid down, the worries of the day's business forgotten; "Supporting and supported, polished friends and dear relations mingle into bliss." It is the panacea for all ills of the heart and mind. So in heaven's bowers, in the shadow of the tree of life, there is an end to "yearning and sighing, for just like a child we recline on the bosom of infinite love."

Newell Dwight Hillis said "Thrust an Emerson into any Concord and his pungent presence will penetrate the entire region. Soon all who come within the radius of his life respond to his presence as flowers and trees with boughs, brilliant and fragrant, to the sunshine." If this can be true of the fellowship of one mortal with another, it is most certainly true of the soul's fellowship with Christ, at home in the

throne room of the capitol of the universe. Disembodied from the encumbrances of our mortality, in the spirit with the spirit of the resurrected Christ is abundant proof that our affinity for kindred spirits is more a possibility of the intellect and not dependent on any physical charm. If all this is possible for the redeemed before the resurrection, how much more the possibility after the resurrection. This is the fellowship which will come into highest fruition and most perfect consummation when the dead in Christ have risen and we which are alive shall have been changed "in a moment, in the twinkling of an eye." Then the redeemed, the saints of all ages, will enter upon the fourth epoch or stage, shall we say, of their development into the perfected image of God, the image in which man was when he came a creature fresh from the hand of God, with this addition however, that his character will have been developed by his resistance to and mastery of sin.

As we have said, then man in the making enters upon a new environment, and a new epoch in the process of his development. We refer to that period in the triumphant work of Christ which is included in the word "Millennium." This word has a twofold meaning: one with reference to man and one with reference to this earth. There is no one living in a Christian land but knows that there are two schools of interpretation of what is taught in the scriptures concerning this millennium period in which Christ is at the head of affairs and in authority over this earth.

We can not believe that the preaching of the gospel

will ever convert the world. We do not believe that the scriptures anywhere teach us to expect it. Christ never said that when He returns to earth He will find the kingdom of this world ready to receive Him. He did say, "because iniquity shall abound the love of many shall wax cold." "This gospel of the kingdom shall be preached in all the world (oikoumena—this word oikoumena was used in the Greek classics as the part of the earth occupied by Greek civilization. At a later period when Rome had triumphed, it was made to include all the territory under the Roman eagle) for a witness unto them and then shall the end come." In Luke 18:8, where Jesus refers to the long suffering of God and slowness in answering prayer for punishment of the oppressors, He concludes by saying, "Nevertheless when the Son of man cometh shall he find faith on the earth?" His coming is sudden, "As the lightning cometh out of the east and shineth even unto the west so shall also the coming of the Son of man be" (Matt. 24:17). This means that His coming will be sudden and awe-inspiring and not a gradual development. "They shall see the Son of man coming in the clouds of heaven with power and great glory." Again he warns, "Be ye also ready for in such an hour as ye think not the Son of man cometh." In the twenty-fifth chapter of this same gospel of Matthew, He likens His coming for His Church, to a bridegroom who coming for his bride finds that her attendant virgins have been negligent in their vigils. Five of them have no oil in their lamps and never are able to enter upon the festivities of the marriage. The

closing verses of this chapter give a detailed description of the judgment of the living nations—not of the Church, and the introduction of the millennium. In the Gospel of John, Christ encourages His disciples by saying, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also."

These words can have only one possible meaning—He goes away—He comes again—He receives them unto Himself. Thus throughout the scriptures, both Christ and His apostles emphasize the fact that Jesus will return to this earth. This return is necessary because of the present disorganized state of Israel, which, the prophets assert, will be remedied by the coming of their Messiah. Zechariah is made to say (Zech. 8:7-8): "Thus saith the Lord of hosts, behold I will save my people from the east country, and from the west country; and I will bring them, until they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness." This wonderful prophecy of Zechariah describes the return of the Jew to their God-given home and land, the return of Jesus to Jerusalem, to the mount from which he left it—the change in the topography of Jerusalem and the mountains of Judea—the change in the Dead Sea Valley—the repentance of the Jews from their unbelief, their consequent mourning over their disloyalty to their

Messiah, when they see the destruction of all the nations that have come against them. "He will pour upon the inhabitants of Jerusalem the spirit of grace and of supplication and they shall look upon me whom they have pierced and they shall mourn for him as one mourns for his only son."

The whole subject of our Lord's return is so tremendously significant in the vindication of Jesus from the ignominy and shame and apparent defeat on the cross, and triumph of His work in the restoration of justice and peace among the nations, that we could not pass it by in silence, even though this allusion to it has been brief and inadequate. That Jesus when He comes will find neither peace among the nations nor faith upon the earth is emphasized throughout the Bible.

The present degradation of the "Christian Nations" of the whole world is the corroboration of this age to the unfailing integrity of the testimony of the prophets. When He comes, Jesus will not find a millennium. He must Himself found it—further it—and (shall we be permitted to assert it) finance it. The Almighty demonstrated a theocracy among the Jews and gave the ages a demonstration of its perfection and blessedness. This world has tried every form of government. The Almighty gave a demonstration of the blessings that attend His theocracy, and the Jews rejected it. It remains therefore for Jesus Christ to complete this theocracy. "Everything that man could devise to better conditions and make this world a happier place has been tested and proven a failure.

Every form of human government has been tried, each new one being as unsuccessful as the previous ones. Theocracy, democracy, and mobocracy have each been weighed in the balance and found wanting. Legislation, education and civilization have all been built upon, only to find in the day of testing that they were merely foundations of sand. Look where you will, on land or sea, in the air or beneath the waters, and you witness sin and death holding high carnival. The world is dying for want of a competent ruler.''[1]

''This is certainly a dark picture, shrouded in the gloom of a hopeless pessimism,'' you say, but let us ask, ''Is it not alas too true?'' Our Lord in His model prayer teaches men to pray for, hope for and live for the coming of His kingdom. There were kingdoms in His day—a great Roman Empire—a Jewish nation—a dying Grecian power with its culture and refinement; but Jesus does not teach His Church to pray for the purifying, the perfecting of any one of these kingdoms. His petition is ''Thy kingdom'' come.

Therefore whilst the true believer hopes for the coming of Christ's kingdom, it is well for Him to notice the order of events: ''the dead in Christ shall rise first—we which remain shall be changed—we shall be caught up together with them to meet the Lord in the air; so shall we ever be with the Lord'' (I Thess. 4:17). Then will begin the fourth stage of man's development. The first, prenatal; the second, his life in the flesh; the third, his disembodied state after death; the fourth, his association with Christ

[1] *The Redeemer's Return,* page 35.

during the millennium until the passing away of the present heaven and earth and the coming of the new heaven and earth is the order the Bible gives (Rev. 21:1).

It may not be in the province of this discussion to attempt to prove either that Jesus will literally sit upon the throne "of his father, David," or to disprove it; or whether the resurrected, glorified son of Jesse will be Christ's vice-regent, but this is sure and needs no argument: "The Lord God will give unto him (Christ Jesus) the throne of his father, David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke 1:32, 33). "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

What part therefore shall the Church, the resurrected saints have with Jesus in the affairs of this kingdom? When Peter said to Jesus, "Behold we have left all and followed thee; what shall we have therefore?" Jesus replied (Matt. 19:28): "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." We may well marvel at these words of the Master. Unlearned fishermen, the most of them—shall these sit upon twelve thrones as judges? But three years of

fellowship with Christ made these men into witnesses of the most stupendous events in the history of mankind, and transformed some of them into authors of the most marvelous and significant literature that was ever penned by man, outshining the glory of the philosophers of the ages and the seers of all religions and prophecies. Now that these disciples have been with Christ throughout the centuries who would venture to predict or question their capacity to "sit upon twelve thrones judging the twelve tribes of Israel?" Do you question where these twelve thrones shall be—whether in heaven or on earth? We answer, "How and where this government, if not on earth?" Surely Jesus was telling these men of an epoch so new and unusual that He designated it "the regeneration," a new birth, a resurrection, for this is the meaning of paliggenesia; it is the regeneration of the earth as well as of those who dwell upon it.

The stumbling block, the question whether the resurrected will be present on this, or at least will have access to this earth during the millennium staggers many; but it is clearly intimated in the scriptures. Jesus in His resurrected body manifested Himself to "above five hundred brethren at once" (I Cor. 15:6). Altogether Christ appeared no less than twelve times after He had risen from the dead. On one of these occasions "they gave him a piece of broiled fish, and of an honeycomb. And he took and did eat before them" (Luke 24:42, 43).

The record of Christ's conversation with His disciples at some of these appearances was extensive and

His intercourse showed His superhuman knowledge. Was not all this a prophecy of what will continuously come to pass during the millennium? In the person of Christ "it doth appear what we shall be." "When he shall appear we shall be like him for we shall see him as he is." "When Christ, our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

With all these wonderful realizations in anticipation it is no wonder that Paul says (Rom. 8:16-18): "The spirit himself beareth witness with our spirit, that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

What is glory? The word comes from the Greek verb δοκέω which primarily means *to think*, the notion or opinion one has of self or others; hence the character which inspires the opinion or reputation.* The finished work of Christ will give us a reputation and praise among others of the human race and among others not of the human race and this reputation is inspired by what Christ has done for us in begetting us again and by what we have attained by our coöperation with Christ. In other words, we will have attained our real selves and what we are then inspires the ad-

*Romans 8:17 δόξαν derived from δοκέω means the opinion which others have of you, your reputation; hence "to be distinguished, held in honor." So used in Æschylus, Herodotus.

miration and praise of other heavenly beings; and what we are is our real capacity for service, usefulness and enjoyment.

But along with what we have become will be fulfilled the-earnest-expectation, the brimfull-expectation, that which has been watched for with outstretched head, by the whole creation. It is the time when that which has been created shall be "delivered from the bondage of corruption." The crucifixion, the cross, was the depth of Jesus' humiliation brought upon Him by Satan but in that act Satan brought defeat upon himself. Heaven outwitted hell by changing defeat into victory. The exaltation of the human Christ begins with His resurrection; and in His coming again to earth with the resurrected, the restoration of the creation begins. In the new heaven and new earth it is consummated. That is why Isaiah (11:2-9) so closely associates the righteous government of the Lord with the ravishing statement "The wolf also shall lie down with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and the fatling together and a little child shall lead them, etc." This is no flight of rhetoric, no indulging in figure of speech. It is the portrayal of what animate creation once was, and what it has now become since the savage nature has been changed.

Jesus Himself assures us that there will be men and women in the flesh, in portraying the judgment of the (living) nations: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the cosmos, the perfecting and arrangement

of the inhabited world." The process of perfecting nature which has so quietly gone on during the work of Christian civilization and which has been so seriously affected just before the return of Christ is now ready for His dominion; and those on His "right hand" inherit it.

With nature changed, the wild animals transformed into docility, the earth no longer bringing forth thorns and thistles, the perfume of the roses perfected and its thorns eradicated, the ground restored to increased productive power, blighting frosts and scorching heat eliminated, and above all the just and benign government of Jesus putting into practice the precepts of the sermon on the mount this world will be a greatly transformed and altogether better place. It is the time when instead of Satan, the prince of this world, the Christ of God shall be king over all the earth. His kingdom will stretch from pole to pole. It will be the only really universal kingdom with one universal ruler. "He shall have dominion from sea to sea and from the rivers unto the ends of the earth" (Zech. 14:9). For the first time since Cain killed Abel will the earth be delivered from the horrors of war. "He maketh war to cease unto the ends of the earth." They, the nations, will then for the first time really disarm, for they shall "beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war anymore" (Isa. 2:4).

The many sayings of Isaiah such as 41:17-20 con-

cerning the fertility and productiveness of the earth, which once might have been regarded as highly figurative, have since his day been shown possible by what science has done to restore the barren places of the earth to fertility and beauty. We are assured that there will still be disobedience and sin (Zech. 14:15-19).

Such in brief will be the characteristics of the next aeon upon which this world will enter. Those who then inhabit the earth in their mortal bodies will have a new environment and their children a new and better heredity. But men will still be born in sin and the new birth which Christ spoke of will be necessary to make them joint heirs with us in salvation and the realization of what God intended when he made man in his own image.

The millennium is not eternity but it is far along the highway that leads to the consummation of the ages, in the new heaven.

The fifth stage of man in the making is eternal. It begins with the close of Christ's millennial reign on earth. The saints have already been associated with Jesus Christ in their resurrected bodies for 1000 years at least. In three years of fellowship with their Master the disciples became new men, and after the day of Pentecost counted the things that they once considered gain but loss "for Christ"; and the "excellency of the knowledge of Christ Jesus" became the supreme ideal of their lives.

Since this transformation took place in three short years, now that they have been in fellowship with

Him during the centuries they may well have attained crowns of more than regal splendor. "Join thyself to the eternal God, and thou wilt be eternal."

But the knowing of Jesus is not the resultant pleasure and joy of a single millennium. "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." We know best those with whom we live. We know something of our fellow citizens; we know more of those with whom we eat, sleep, dwell day by day. It takes a lifetime to know those with whom we share the home; but it takes eternity to know God. Unless we become like our dear ones, have much the same aspiration, the same work and enjoyment, we can not know them. We must live with them and enter into their experiences.

Jesus Christ gave assurance of this most intimate association by telling His disciples that He was about to prepare a place for them which they would be privileged to occupy with Him forever. "In my Father's house are many mansions, I go to prepare a place for you" (John 14:2). He spoke these words when even to his disciples they must have seemed incredible. If we were to hear for the first time that a man, who at the very hour he uttered these words, was being betrayed by a supposed friend and that the betrayal would result in an ignominious death in less than twenty-four hours, we would say that the man who made the promise was a fanatic, laboring under an hallucination. If we were assured, however, that the speaker was the author of the sermon on the mount,

that He actually wrought the miracles ascribed to Him in the New Testament, and He arose from the dead and ascended to heaven, we would be convinced that He can fulfill His promise in the text. We can expect such a promise from Jesus, and He is the only person who can make such a promise. John, perhaps more than any other New Testament writer, makes statements concerning Christ which are overwhelmingly significant. He says (John 1:3), "All things were made by him and without him was not anything made that was made." When Isaiah (9:6) says his name shall be called Wonderful, Counselor, The Mighty God—he describes His being, His character.

Suppose in some distant world where they know nothing of man or beings like him; but nevertheless have the power to reason and the sense of appreciation, the inhabitants should for the first time have among them a human being, they would marvel at his physical construction—hands, feet, eyes, ears, and all his physical parts. They would be astounded at the construction of the five senses, their power of perception and the consequent mental concepts, impressed with the Creator's love for His beings, and His love for the beautiful manifest in the rose, the rainbow, the plumage of the bird, and a thousand and one other marvels.

If they were told that He who created man and the world in which he lives had also assured us that these bodies and our earth are not his final abode, and that man regenerated spiritually will ultimately enter and abide in a place which this same Creator is get-

ting ready, those beings would read with interest the description of the place.

Their interest would be increased on learning that this same Creator had taken upon Himself man's nature and the form and offices of a servant and became obedient to the demands made upon a redeemer and that thereby He was capable of begetting a new life like His own in all who yield their wills to His bidding; and that for them He is preparing a special place and habitation, they would be prepared to believe that this same Creator and Redeemer would give the highest exhibition of His creative skill and manifest His love for His redeemed in every detail.

Furthermore, being assured that sin and the devil have corrupted the comfort, order and beauty of this earth, and that in this new world, the place He has gone to prepare, there can never appear "the fearful and unbelieving, the murderer and whoremonger, the sorcerer and idolater," they would be prepared to accept the statements of the beauty and perfection of "the place" as strictly in conformity with His creative skill.

Their interest in man would be still further stimulated when told that in "the place" man would fellowship with "the only true God and Jesus Christ whom he hath sent," and in a fuller and more complete existence he was destined to realize the divine purpose for His creation.

The greatest surprise for these beings who were thus brought to know man and his world, would be the discovery that the majority of men are little inter-

ested in attaining such a world and its glories, but live largely in and for the present.

The evidences of the functions of which Jesus' resurrected body was capable give us an idea of what our resurrected bodies will be able to do. The power to hear without the intricate physical ear, the power to see without the danger of deterioration of any one part of the physical eye, the power to exercise the sense of touch without visible physical contact; and above all the formation of mental concepts without the deterioration of brain cells are all a foregleam of the perfected immortal life. The power of locomotion without the use of feet or vehicle such as we have invented is a promised marvel of the resurrected body evinced by the going to and fro of Christ during the forty days after His resurrection prior to and in His ascension. No wonder the Psalmist says, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalms 16:11).

Who can therefore doubt regenerated man's capacities for such development? No wonder Christ says, "He that overcometh shall inherit all things, and I will be his God and he shall be my son" (Rev. 21:7).

In addition to the books enumerated in the text, the following works have been consulted:

Visions of Christ—REV. W. GRAHAM SCROGGIE.
Satan—DR. LEWIS SPERRY CHAFFER.
The Bible and Spiritual Life—DR. ARTHUR T. PIERSON.
Lange's Commentary on Genesis.